# AN EXPOSI TION OF THE WHOLE CATECHISME OF THE CHVRCH OF *ENGLAND*.

Collected out of very many Catechiſmes and learned expoſitors.

By *W. Jones B. D.* ſometime one of the Senior fellowes of Kings Colledge in Cambridge. Now Vicar of *Arreton* and Lecturer to the *Iſle of Wight at Newport*.

*Com^e ye Children hearken unto me, I will teach you the feare of the Lord*, Pſal. 34. 11.

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TO THE WORSHIPFVL
Mr THOMAS Fleming Esquire,
Proprietary & patron of the vicaredge
of *Arreton*;

*And*

To all my loving Neighbors, Men,
Weomen, Children and Servants of
the Parish of *Arreton*, Increase of grace
in this world and everlasting life and
glory in Heaven.

*Beloved Brethren and Sisters, the things which by Preaching and Catechising, I haue endeavoured these* 17 *yeeres to imprint in your hearts, I doe now present vnto your eyes; In hope that ye will whet them vpon your Children, and talke of them when ye sit in your houses and goe by the way &c. The reason why I caused them to bee printed*

*was*

*was, Because I found, (to the great greefe of my heart) that when I called your Children and Servants to account for that which was formerly taught, they were as raw as if they had never heard of any such thing. Besides, I desire that ye may have a remembrance of these things after my decease. And now I pray you make good vse of these my poore labours, and receiue not the Grace of God in vaine. And, as ye read, put in practise, that ye may be doers of the word, not hearers onely, deceiuing your owne soules. My loue be with you all. The grace of our Lord Iesus Christ be with your spirits.*

Your Loving Pastor

WILLIAM IONES.

# TO MY REVEREND BRETHREN OF THE CLERGY, and all considerate Readers.

*Beloued Brethren, I haue endeauoured here to shew the true meaning and vse of all the Articles of the Creed, the ten Commandements and the Lords prayer, together with the plaine Doctrine of the two Sacraments; I haue made vse of very many Catechismes and other approoued interpreters.*

*But what am I to publish such a worke? I beseech you therefore all (Deere Brethren) put to your helping hands every one of you.*

Multorum manibus grande leuatur onus, *whatsoeuer yee conceiue may be better done, set it downe in writing and send it to the Printer; That at the second Edition it may be amended. I desire neither gaine, nor honour by this worke, but the edification of Christs Church. Fare ye well*

Yours in the Lord Iesus

WILLIAM IONES.

## The Errata

*Gentle reader I pray thee mend these few faults with thy pen which are escaped in printing, by reason of the authors absence.*

Pag. 1. *lin.* 6 for and *r.* an. *pag.* 4. *li.* 3. for instruction *r.* introduction. *pag.* 6. *lin.* 8. for Kindgome *r.* Kingdome. *pag.* 12. *lin.* 11. for him *r.* sinne. *pag.* 14. *li.* 9. for orations *r.* Nations. *pag.* 26. *li.* 37. for First *r.* that is. *pag.* 42. *l.* 6. for pal. *r.* psal. *pag.* 60. *l.* 20. for two *r.* second. *pag.* 62 *l.* 28. for it is *r.* that is.

# AN EXPOSITION OF the whole Catechiſme of the Church of *England*.

*Queſtion.*

*HOw many things do you note in the Church-catechiſme?*

Anſw. Two, the title and the booke.

*Q. What is the title?*

A. A Catechiſme, that is to ſay, an inſtruction to be learned of every Child before he be confirmed or admitted to receive the holy Communion.

*Q. What doe you conſider in this title?*

A. Fiue things. Firſt the name, A Catechiſme: Secondly, the Expoſition of the name, that is, an inſtruction. Thirdly, the end why it is ſet out, to be learned. Fourthly, of whom, of every child. Fifthly, when, before he be confirmed, or admitted to receiue the Holy Communion.

*Q. What is a Catechiſme?*

A. The booke ſaith, and inſtruction.

*Q. Is every inſtruction a Catechiſme?*

A. No. But an inſtruction in the grounds of Religion, by word of mouth by way of queſtion and anſwere.

*Q. Why is it ſaid it muſt be learned?*

A. Firſt becauſe the ſpirit ſaith God will have all men come to the knowledge of the truth. 1 *Tim.* 2. 4.

Secondly, becauſe the King commands it; And every ſoule muſt be ſubiect to the higher powers. *Rom.* 13. 1.

*Q. But there be Children in underſtanding as well as in yeeres.*

A. There is no queſtion but ſuch muſt be catechiſed. For *Theophilus* a Noble man, was catechiſed. *Luk.* 1. 4. And *Apolles* an Eloquent man *Act.* 18. 25.

*Q. But why muſt even Children in yeares learne the Catechiſme?*

A. Firſt, that they may be ſeaſoned with holeſome doctrine, before the world infuſe her wickedneſſe. Secondly, that they may remember it the better, *Pro.* 22. 6.

Thirdly, that they may profit by hearing Sermons and reading the Scripture.

Fourthly, that they may haue a plaine rule to examine their faith and life by.

*Q. In what manner muſt the Catechiſme be learned.*

A. Three waies. First it must be commit-
ted to memory.

Secondly it must be understood.

Thirdly, it must be put in practise, *Deu.* 5.
1. God accounts us to know no more of his
word then we practise.

*Q. But Children cannot thus learne the Catechisme; who must teach them?*

A. First their parents and masters. *Deu.* 6.
7. *Ephe.* 6. 4.

Secondly, their ministers *Act.* 20. 28.

*Q. In what space must the Catechisme be learned of Children?*

A. The booke saith, before they be con-
firmed, or before they be admitted to receive
the Holy Communion.

*Q. Why must none be admitted to the Com-
munion before they haue learned the Catechis-
me?*

A. Because unworthy receivers eat and
drinke their owne damnation: And none
can be worthy receivers that are not able to
examine themselues? And none can examine
themselues untill they have learned the
grounds of Christian Religion conteined in
the Catechisme.

Thus much for the Title.

*Q. How many parts are in the booke?*

A. Two. First the preface. Secondly the
matter.

Matter.

Q. *Which do you call the preface?*

A. The instruction, consisting of t
foure first questions and answers.

Q. *What is the first question?*

A. What is your name.

Q. *How many names have you.*

A. Two. First a Christian name, whic
was given me in Baptisme, when I wa
Christened, or made a Christian.

Secondly a sir-name which I haue fro
my syre or Father.

Q. *Which is here meant?*

A. My Christian name.

Q. *To come to the second question; W
gaue you your Christian name?*

A. My Godfathers and my Godmothe
in my Baptisme.

Q. *What were your Godfathers and Go
mothers?*

A. They which brought me to the Min
ster to be baptized, & became witnesses a
sureties to God and the Church for me.

Q. *Is it the dutie or priuiledge of God
thers and Godmothers to give names in Bapti
me?*

A. Because they so deeply ingage the
selues, it is thought a fit curtisie; But n
thing must be done through strife or vaing

Q. *But why are names giuen in Baptiſme?*

A. Firſt, becauſe Baptiſme comes in the roome of Circumciſion, and infants were named when they were Circumciſed.

Secondly, to ſignifie that now we haue a name in the Church, being borne againe in Baptiſme.

Q. *What is to be obſerued in giuing of names?*

A. The cheife end is diſtinction. But ſeing the Saints gaue names, either to reſtore the memory of godly Anceſtors, or anſwerable to ſome preſent accident, that it might be the better remembred, we ſhall do well to doe the like.

Q. *What is this Baptiſme of which you ſpeake?*

A. The waſhing of my body with water, in the name of the Father, Son & holy Ghoſt, intimating the waſhing of my ſoule by the blood of Chriſt.

Q. *What benefit did you receiue in your Baptiſme?*

A. Therein I was made a member of Chriſt, the child of God, an inheritor of the Kingdome of heaven.

Q. *How were you made a member of Chriſt?*

A. I was admitted into the Church,

which is Christ mysticall body and so am reckoned as one of Christs members.

Q. *How are you made the child of God?*

A. All that receive Christ, to them he giues this dignity to be the Children of God. *Ioh.* 1. 12.

Q. *How are you made an inheritor or heire of the Kindgome of Heaven?*

A. If we be children then heires, heires of God, joynt heires with Christ, *Rom.* 8. 17.

Q. *To come to the third question, what did your Godfathers & Godmothers for you in Baptisme?*

A. They did promise and vow three things in my name. First &c.

Q. *How could they promise these things not knowing what course you would take?*

A. First they saw I had beleeving parents and so was in the covenant of Grace, according to that *Gen.* 17. 7.
I will be thy god and the god of thy seed.
Secondly, they resolved to call vpon mee to heare Sermons &c. and hoped I would be perswaded, God by his spirit working with his ordinances.

Q. *Do you not thinke that you are bound to beleeue and doe as they have promised for you?*

A.

A. Yes verily and by Gods helpe so I will.

Q. *Touching the first point of your vow; why did you promise to forsake the Devill, when being new borne you had done no evill.*

A. I was in the loynes of *Adam* and *Eue* when they sinned, & so become guilty of their sin, and a child of disobedience, and Satan rules in all the children of disobedience.

Q. *The Divell being the prince of this world, how can you promise you will forsake him?*

A. I promise only by Gods helpe: and the spirit saith, If I resist the Devill he will flee from mee, *Iam.* 4. 7.

Q. *But when may a man be said to forsake the Devill?*

A. When he forsakes his workes.

Q. *What are the workes of the Devill?*

A. Evill suggestions and temptations vnto sin.

Q. *What meane you by the pompe and vanities of this wicked world?*

A. The vaine glory, pride, ambition, foolish opinions, fond delights, and wanton fashions of the world.

Q. *If you fashion not your selfe to the world, they will thinke it strange and speake evill of*

A. But Christ saith, *Mat.* 5. 11. Blessed are yee when men shall revile you and persecute you and shall say all manner of evill against you falsely for my sake.

Q. *What are the sinfull lusts of the flesh?*

A. *Gal.* 5. 19. The workes of the flesh are manifest, as adultery, fornication, vncleanes, lasciviousnes, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murthers, drunkennes, revellings, and such like.

In a word whatsoever is contrary to any part of Gods word is sinne.

Q. *Why are you resolued to forsake all these?*

A. Because else I can have no assurance that I am a member of Christ a Child of God and heire of Heaven. For what communion hath light with darkenes? 2 *Cor.* 6. 14. and no man can serue two Masters, *Mat.* 6. 24.

Q. *What is the second point of your vow?*

A. That I should beleeue all the articles of the Christian faith.

Q. *Is faith then in your owne power?*

A. No. It is the gift of God. And I purpose to use the sanctified meanes, as hearing, reading, conference, meditation and prayer; and in the use of these meanes I will waite,

as the Saints have done, for the holy Spirit.

Q. *What is the third point of your vow?*

A. That I should keepe Gods holy will and Commandements &c.

Q. *Are you able to keepe Gods commandements?*

A. I am not able of my selfe to keepe any one Commandement as I ought: But I am able to do all things thorough Christ Iesus that strengtheneth mee, *Phil.* 4. 13. And if I hate my faylings and bewaile my wandrings, and lay hold on the righteousnes and death of Christ, I am accepted in him.

Q. *Whilst you are thus resolued, do you thinke that you are in the state of salvation?*

A. Yes surely. But without Gods Ayd I cannot stand: Therefore I pray for Gods grace, that I may continue in this resolution unto my lifes end.

Thus much for the preface.

Q. *What is the matter of the Catechisme?*

A. The Catechisme hath foure heades, first the Apostles Creed. Secondly the ten commandements. Thirdly the Lords prayer. Fourthly, the two Sacraments.

Q. *Why doth the Church begin with faith, and then add the Commandements, and in the third place Prayer, and lastly the Sacraments?*

A.

A. Becauſe firſt we muſt liue in the Church which is by faith.

Secondly, we muſt come to the law or rule of life, which is the ten Commandements. Thirdly, leaſt we ſhould faint in faith, or waxe weary of good works, the Church teacheth us to pray. Fourthly finding faith weake, obedience imperfect, prayer feeble, It ſhewes vs the two Sacraments which are Gods ſeales ordeined for the ſtrengthening of our faith, and the ſafety and ſecurity of our ſpirituall eſtate, notwithſtanding our manifold infirmities.

Q. *Is faith then the firſt thing neceſſary in the way of ſalvation?*

A. Without faith it is impoſſible to pleaſe God, *Heb.* 11. 6.

Q. *Where is the doctrine of faith found?*

A. In the Apoſtles Creed.

Q. *Why is it called the Apoſtles Creed?*

A. Either becauſe it was compoſed by the Apoſtles, or becauſe it conteines the ſumme of faith which they taught.

Q. *Doth the Creed conteine all that we are bound to beleeue?*

A. Wee are commanded to ſearch the Scriptures, and are bound to beleeue all that is revealed unto us, But the Creed conteines the fundamentall points of faith which we

muſt

must know and beleeue, if we will be saued.

Q. *Into how many Articles, or Ioynts is the Creed distinguished?*

A. Into twelue, which haue reference to foure things. First to God the Father, who hath made mee and all the world: Article the first. Secondly to God the Son, who hath redeemed mee and all man-kinde articles 2. 3. 4. 5. 6. 7. Thirdly to God the Holy Ghost, who sanctified mee and all the elect people of God, article. 8. Fourthly to the Holy Church and the prerogatiues thereof in the 9. 10. 11. 12. Articles.

Q. *Which is the first Article?*

A. I beleeue in God the Father Almighty maker of Heaven and Earth.

Q. *How many things do you note here?*

A. Three. First the person confessing his faith in this particle (I). Secondly the Act. *Beleeue.* Thirdly the obiect of faith, *In God.*

Q. *Why do you say I beleeue, not we beleeue?*

A. First because *I* do not know the faith of others.

Secondly, because every one must haue speciall faith for him selfe. Every one must haue charity and pray for all men; But every one must beleeue for himselfe, saying as the

Saints

Saints do ſtill beleeve.

Q. *What meane you when you ſay, I beleeve in God?*

A. Divines ſay there be three degrees of beleefe. Firſt. *Credere Deum*, that is, to beleeve there is a God.

Secondly, *Credere Deo.* that is, to beleeve God, namely in his word.

Thirdly, *Credere in Deum.* to beleeve in God; that is, to put my whole truſt and confidence in God, for pardon of him, life eternall, and all things neceſſary in this world.

Q. *muſt every one beleeve there is a God?*

A. He that cometh to God muſt beleeve that he is, *Heb.* 11. 6.

Q. *Is there no other way to know there is a God then by beleefe?*

A. There are ſome reaſons to proove that there is a God. For firſt the heavens declare the glory of God, *Pſal.* 19. 1. And the inviſible things of God are clearely ſeene being vnderſtood by the things that are made, even his eternall power and God-head, *Rom.* 1. 20. He therefore that duly obſerues the frame of the world may ſay, doubtleſſe there is an Almighty God that made the world. Secondly, the reſtles ſpirit of man that is never ſatiſfied in this world, ſhewes that there is a God that muſt giue ſatisfaction in the

world

world to come.

Thirdly when men have transgressed gods Lawes, and no man knowes it, they are troubled in conscience for feare of Judgement.

But the surest way to know there is a God is by beleeving.

Q. *But how may I come to beleeue?*

A. Faith comes by hearing and hearing by the word of God, *Rom.* 10.

Q. *But how shall I be assured that it is the very word of God which is commanded vnto vs in the Canonicall Scriptures?*

A. There be many forcible reasons alledged by Diuines, as namely, first the truth of prophetical prediction. For what thing was ever foretold in scripture, but came to passe in due time, though many hundred yeeres after?

Secondly, the harmony and consent of all the writers, argues they wrot by the same spirit of God.

Thirdly, the reasonablenes of Scripture is able to perswade an infidell.

Fourthly, the Church, which is the pillar of Truth, in all ages; giues testimony to the scriptures.

Fiftly, the scriptures go beyond the light of nature: therefore they are of God.

Sixtly, whereas all men desire a perpetuity, the Scriptures shew how their desire is accomplished.

Seventhly, other Lawes condemne onely the outward act, but the scriptures condemne the thoughts and first motions of the heart unto sin.

Eighthly, other writings shew the beginning of some Orations; but the Scriptures the beginnings of all nations and all things.

Ninthly, such is the gravity and sincerity of the pen men of Scripture, that they set downe their owne faults and the offences of their families.

Tenthly, the miracles which Christ and his Apostles wrought, whiles they gave testimony of the scriptures, proove them to be the word of God.

Eleventhly, the continuance of the scriptures, notwithstanding the malice of many tyrants, shew that they are of God, who doth preserue them.

Twelfthly, Note the Maiesty of the stile and the heaven lines, powerfullnes, and compleatenes of the Doctrine conteined in the Scriptures, and you must needs confesse they be the words of the ever living and onely wise God.

Q. *Be these reasons sufficient to perswade*

*a man that the ſcriptures are the word of God?*

A. When we haue ſtrengthened our faith by theſe meanes, we muſt yet wait for an higher teacher, euen the ſpirit of truth, according to that, 1 *Iob.* 2. 20. Ye haue an vnction from the holy one, and ye know all things. Againe, Chriſt ſaith *Ioh.* 6. 45. It is written in the prophets, They ſhall be all taught of God.

Q. *When we beleeue that there is a God, and the holy Scriptures are his word, what is required further?*

A. That we know this God, beleeve him and put our truſt in him.

*Ioh.* 17. 3. *This is life eternall that they know thee* &c. ſaith Chriſt to God his Father.

Q. *What muſt we know of God?*

A. That he is an eternall incomprehenſible ſpirit, creator and gouernor of all things, diſtinguiſhed into three perſons God the Father, God the Sonne and God the Holy Ghoſt.

Q. *How muſt we beleeve God?*

A. We muſt beleeue that whatſoeuer he hath ſaid is moſt true.

Q. *Why muſt we put our truſt in God?*

A. Firſt, becauſe his name is ſo great, *Pſal.* 9. 10.

Secondly,

Secondly, because we are often commanded to put our trust in him.

Q. *How is the first person in Trinity described in the Creed:*

A. First, by his proper title, the Father.

Secondly, by his power in the word, Almighty.

Thirdly, by his worke, maker of Heaven and Earth.

Q. *Why is the first person in the Trinity, called the Father:*

A. Because he is the Father of our Lord Iesus Christ, *Ephe.* 1. 3.

Q. *Why is God called the Father of Christ?*

A. Because he did eternally beget the Son, by communicating unto him his whole substance.

Q. *This is a mystery not to be searched, what is the second thing whereby the first person is described:*

A. His power, in the word Almighty.

Q. *Why is God called Almighty:*

A. First, because he hath might and power to do all things, *Mat.* 19. 26. *Ps.* 115. 3.

Secondly, all might and power is of God 1 *Chron.* 20. 11.

Q. *In that God in whom we beleeue, is Almighty what do you gather:*

A. That if we hold fast our confidence,

no

o evill shall but ev̄s.

Q. *What is the third thing whereby God is described?*

A. The Creation of the world, in the words, *Maker* of *Heaven* and *Earth.*

Q. *Why is this worke ascribed to the Father?*

A. The Son and Holy Ghost are not excluded. For this is a rule in Divinity, In all workes without themselues, the three persons worke together.

Q. *What is meant by Heaven and Earth?*

A. All things visible and invisible both in Heaven and Earth.

Q. *How is God said to make all things?*

A. Because he commanded and they were created, *Gen.* 1. 3.

Q. *In what space did God make all things?*

A. In sixe dayes: *Gen.* 1.

Q. *Of what did God make all things?*

A. Of nothing. *Heb.* 11. 3.

Q. *In what manner did God make all things?*

A. Very good, *Gen.* 1. 31.

Q. *Why did God make all things?*

A. For himselfe, that is, his glory *Pro.* 16. 4.

Q. *Did God when he had made all things, rule them as an Artificer doth his worke?*

A. No for by his power wisdome and pro-
vidence he still governs all things, *Act.* 17.
28.

Q. *What learne you hence?*

A. First in that God made all things by
his word, I learne to reverence his word as
a thing that cannot be disanulled.

Secondly, in that he made all things in six
dayes, I learne he is the God of order.

Thirdly, in that he made all things of no-
thing, I admire his infinite power, and think
meanely of my selfe, because I am made of no-
thing, and may be turned to nothing again
if God will.

Fourthly, seing God made all things good
it should humble vs, because we know now
there dwells no good in vs.

Fifthly in that God made all things for him
selfe, it must be our aime to do all things to
his glory, 1 *Cor.* 10. 31.

Sixtly, in that God by his providence still
gouernes all things that he hath made, I must
magnify his power, truth, wisdome and
goodnesse.

Q. *What is the second Article?*

A. And in Iesus Christ his onely Son our
Lord.

Q. *What must here be added?*

A. The first words, I beleeue; For we
must

muſt beleeue in Ieſus Chriſt, as well as in God the father, *Ioh.* 14. 1. 1 *Ioh.* 2. 23.

Q. *In that we are bound to beleeue in Chriſt the Son as well as in God the father, what doth it teach vs?*

A. That Chriſt is true God. For it is not lawfull to beleeue in any meere man.

Q. *How is Chriſt deſcribed in the Creed?*

A. Three wayes. Firſt, by his titles. Secondly, by his humiliation. Thirdly, by his exaltation.

Q. *How many titles are given to him?*

A. foure. Firſt, Ieſus Secondly Chriſt. Thirdly, his onely Son. Fourthly, our Lord.

Q. *Who gaue this name Ieſus?*

A. God by an Angel, *Mat.* 1. 21.

Q. *What ſignifies Ieſus?*

A. A Saviour, according as the Angell ſaid, *Mat.* 1. 21. Thou ſhalt call his name Ieſus, for he ſhall ſaue his people from their ſinnes.

Q. *Who be the people whom Chriſt ſaues?*

A. All that beleeve in his name.

Q. *What vſe muſt beleevers make when they heare of this Saviour?*

A. They muſt reioyce, *Luk.* 2. 10.

Q. *Is there no other meanes of ſalvation?*

A. There is no other name given vnder heaven whereby we may be ſaved, *Act.* 4. 12.

Q. *What is the second Title:*

A. Christ, which signifies the annointed.

Q. *Why is he called Christ the annointed:*

A. Because he was annointed of God with the spirit, to be our King, priest and prophet.

Q. *Why is he made our King:*

A. To rule vs, and subdue our enimies.

Q. *Why is he made our Priest?*

A. To make intercession and atonement for vs with his owne blood.

Q. *Why is he made our Prophet?*

A. To teach us Gods will.

Q. *What is our duty seing Christ is annointed for vs:*

A. To run after him in the smell of his annointing, with desire to be made partaker of it.

Q. *Why are true beleevers called Christians:*

A. Because they are annointed with supernaturall gifts in some measure, as Christ was, *Ioh.* 1. 16. of his fulnes haue we all received. *Revel.* 1. 6. Christ hath made us Kings and Preists unto God his father.

Q. *What is our duty as we are spirituall Kings:*

A. To mortifie our sinfull lusts by the sword

word of the ſpirit, which is the word of God.

Q. *Whats our duty as we are Preiſts?*

A. To offer ſpirituall ſacrifices to God through Chriſt.

Q. *What ſpirituall ſacrifices doth the word mention?*

A. Six. 1. The ſacrifice of praiſe. *Heb.* 13. 15.

2. The ſacrifice of prayer *Pſal.* 141. 2.

3. The ſacrifice of almes deeds and other good works *Heb.* 13. 16.

4. The ſacrifice of a broken heart. *Pſal.* 51. 17.

5. The ſacrifice of righteouſnes. *Pſal.* 4. 5.

6. The ſacrifice of the whole man in newnes of life, *Rom.* 12. 1. 2.

Q. *Whats our duty, as we are ſpirituall Prophets?*

A. To teach and admonish our ſelues and others by the word *Col.* 3. 16. *Deu.* 6. 6.

Q. *What is the third Title?*

A. His onely Son.

Q. *Why is Chriſt here called Gods Son?*

A. Becauſe God often in ſcripture ſaith he begat him, *Pſ.* 2. 7.

Q. *what learne you hence?*

A. That Chriſt is God. For every naturall Son of man is man: ſo the naturall Son of God muſt be God, 1 *Ioh.* 5. 20. *Ieſus Chriſt*

his Son is true God.

Secondly, in that Iesus Christ is the Son of God, and consequently true God, It comforts my soule, because I am adopted by Christ to be God, Son. *Ephe.* 1. 5.

Q. *But why is Christ called his onely Son when God hath many others?*

A. Because hee is his onely begotten naturall Son; Men and Angells are his children by creation, adoption and grace.

Q. *In that the onely Son of God vouchsafed to become our Saviour, what is our dutie?*

A. First, we must mightily humble our selues, because we were so forlorne, that none but the Son of God could redeeme vs.

Secondly, we ought to be very thankfull to God for this great favour.

Thirdly, we may assure our selues that God, which spared not his onely Son for our sakes, will give us all things, *Rom.* 8. 32.

Q. *What is the fourth Title of the second person in Trinity?*

A. Our Lord.

Q. *Why is he called our Lord?*

A. Because he hath dominion over vs in three respects. First, by right of creation *Colos.* 1. 16.

Secondly, by right of redemption *Col.* 1. 14.

Thirdly

Thirdly, because he is head of the Church of which we professe our selues members. *Colos.* 2. 10.

Q. *If Christ be our Lord what followes?*

A. First, whatsoever we are on earth, we must humbly acknowledge we have a common Lord in heaven who is no respecter of persons *Ephe.* 6. 9.

Secondly, we must feare, obey and serue him *in holines and righteousnes, all the dayes of our life. Luk.* 1. 75.

Q. *Thus for the titles of the second person. How many degrees of his humiliation are set downe in the Creed?*

A. Seven, 1, he was conceived. 2, borne. 3, suffered under Pontius pilate. 4, was crucified. 5, Dead. 6, buried. 7, descended into hell.

Q. *Why was Christ so humbled?*

A. That he might be made subject to the Iustice of God and do and suffer for us what soever God required.

Q. *What doth Gods iustice require?*

A. Two things. First righteousnes answerable to the Law, for the payment of the principall.

Secondly, satisfaction for the trespas or the payment of the forfeiture.

Q. *How did Christ satisfie?*

A. First, by his holy life he fulfilled the Law, which is the principall, *Dan.* 9. 24.

Secondly, by dying, he payed the forfeiture. *For if one dyed for all then were all dead,* 2 *Cor.* 5 14.

Q. *What is the first degree of Christs humiliation?*

A. He was conceived by the Holy Ghost, T'was his loue that he humbled himselfe to be conceaved in the wombe. I 'was his wisdome that he would be conceived by the Holy Ghost, that he might be free from sin.

Q. *Why was Christ so holily conceived?*

A. That by his pure conception, he might purge our impure conception, *Psal.* 51. 5. we were all conceived in sin. And Christ being purely conceived became a new root of holines to all beleevers, 1. *Cor.* 1. 30.

Q. *What is our duty:*

A. First, to bewaile with *David*, our impure conception, *Ps.* 51. 5.

Secondly, to labour to be purged through Christs holy conception.

Q. *Whats the second degree of Christs humiliation?*

A. He was borne of the Virgine Mary.

Q. *Why was he borne of a woman?*

A. That he might be like unto us.

Q. *Why was he borne of a virgin?*

A.

A. Firſt, to fulfill the prophecy, *Iſaiah* 7. 14. *Behold a virgin ſhall conceive, and beare a Son.*

Secondly, that he might be void of Sin, which is tranſfuſed by carnall generation.

Q. *VVhy was he borne of the Virgin Mary?*

A. Firſt, becauſe ſhee was of the linnage of *David*, of whom according to the fleſh, Chriſt was to come.

Secondly, becauſe ſhee was a poore woman.

Q. *VVhy would Chriſt be borne of a poore VVoman?*

A. Firſt to fulfill that which *David* in ſpirit ſpeakes of him *Pſal.* 22. 6. I am a reproach of men, and deſpiſed of the people.

Secondly, to make us rich, 1 *Cor.* 8. 9.

Thirdly, to affront worldly wiſe men, which ſtand ſo much vpon honour and wealth, and to teach vs contentment in the meaneſt eſtate.

Q. *VVhat is the third degree of Chriſts humiliation?*

A. He ſuffered under pontius Pilate.

Q. *Did he ſuffer nothing before?*

A. Yes, even from his birth. For Firſt, he was Circumciſed. Secondly, he was driven to flee into *Ægypt*. Thirdly, he faſted forty

dayes

dayes, &c. was tempted of the Devill. Fourthly, the Iewes persecuted him dayly: They slandered and reviled him: they laid waite for him: and at length agreed with *Iudas* to betray him.

Q. *Why is onely his suffering under Pontius Pilate named?*

A. First, to shew that he was the true *Messiah*, which was not to come till the Scepter departed from *Iudah*, which was now, *Pilate*, being president of Iury under *Cæsar* the *Roman* Emperor.

Secondly, because his sufferings under *Pontius Pilate* were most grecuous. For under *Pilate* he was, First betrayed, Secondly, apprehended like a theefe. Thirdly, arreigned. Fourthly, falsely accused. Fiftly, abused many waies. They buffeted him, They did spit in his face: they mocked him: they put a Crowne of thornes vpon his head, and a reed in his hand for a scepter: they tossed him from place to place: they preferred *Barrabas* a murtherer before him: they scourged him.

Q. *What is the fourth degree of Christs humiliation?*

A. He was crucified. First nailed to the crosse.

Q. *What do you note touching Christs crucifying*

crucifying?

A. Two things. First, the manner: Secondly, the reason.

Q. *What was the manner?*

A. First, they nailed his hands and his feet to the crosse.

Secondly, they placed him between two theeues, as if he had beene the worst of all.

Thirdly, when he thirsted, they gaue him vineger to drinke.

Fourthly, all sorts passing by reuiled him.

Fifthly, a souldier peirced his side with a speare.

Q. *Why was Christ crucified?*

A. First, that the figures of the old testament might be accomplished. The brasen serpent lifted up in the wildernes was a type of Christs lifting up to the crosse, *Ioh.* 3. 14. The heane offering likewise was a figure of Christ lifted up.

Secondly, Christ was crucified that we might know he was made a curse for us. For cursed is every one that haugeth on a tree: *Deu.* 21. 23.

Q. *What vse may beleeuers make of Christs crucifying?*

A. First, we must bewaile our sinnes which caused Christ to be so cruelly vsed.

Secondly, we must looke vp vnto Christ crucified

crucified by the eye of faith, as they which were ſtung with the fiery Serpents, looked up to the braſen Serpent, and were healed *Numb.* 21. 9.

Thirdly, we muſt not reſt untill we find ourſelues crucified with Chriſt, as *Gal.* 2. 20. *Gal.* 5. 24. *Rom.* 6. 6.

Q. *What is the fifth degree of Chriſts humiliation?*

A. He was dead.

Q. *What do you note in Chriſts death?*

A. Firſt that it was voluntary, and Secondly, that it was accurſed.

Q. *How do you proue it was voluntary?*

A. Firſt, becauſe he might haue eſcaped, as he did before, but would not. Secondly, becauſe when he was in full ſtrength, with a loud voice, he gaue up the Ghoſt: and *Ioh.* 10. 18. he ſaith, *No man taketh my life from me, but I lay it downe of my ſelfe.*

Q. *What benefite is it that Chriſts death was voluntary?*

A. It appeares thereby, that it was meritorious; but if he had dyed againſt his will he had merited nothing for us.

Q. *How know you that Chriſts death was accurſed?*

A. Becauſe it is ſaid *Deu.* 21. 23. *Curſed*

*every one that hangeth on tree?*

Q. *Did Christ suffer onely a bodily death?*

A. It is probable that he did in soule apprehend the wrath of God, which was due to mans sinne, because he cryed, my God my God, why hast thou forsaken me.

Q. *How many benefits brings Christs death?*

A. Foure, first, it takes away whatsoever is iudgement in our death, and sanctifies death unto us, that it is no more a curse, but a passage to eternall life.

Secondly Christs death preserues all beleevers from the second death. *Rom.* 8. 1. *Revel.* 20. 6.

Thirdly, it abates the strength of originall sinne.

Fourthly, it confirmes Christs wil and testament *Heb.* 9. 16.

Q. *Seeing Christ is dead for us, what is our duty?*

A. First, we must breake off our sinnes by repentance. For Christ dyed, not onely to make atonement for our sinnes, but also to redeeme us from our vaine conversation 1 *Pet.* 1. 18. and that we should liue no longer unto ourselues, but unto him which dyed for vs, and rose againe, 2 *Cor.* 5. 15.

Secondly, seing Christ laid downe his life for us, wee ought also to lay downe our

lues for the brethren, 1 Joh. 3. 16.

Thirdly, seeing Christ dyed to put away sinne, we must be of the same mind that rather then we will commit any sinne, we will yeeld our bodyes to death, as the three children and many thousand Martyrs haue done.

Fourthly, seing Christ by his death hath taken away the sting of death i. sin, we must not feare death, but dye cheerfully.

Q. *What is the sixth degree of Christs humiliation?*

A. He was buried.

Q. *Why is his buriall mentioned?*

A. First to declare the truth of his death. Secondly, to be a sweet perfume to our buriall.

Q. *What must Christs buriall worke in us?*

A. The buriall of sin *Rom. 6. 4.*

Q. *What is the seventh degree of Christs humiliation?*

A. He descended into hell.

Q. *What is the meaning?*

A. The literall meaning is, that Christ did really go downe into the place of the damned.

Q. *How and to what end did he descend?*

A. The Scripture sets downe neither the manner nor end; but our Church likes

the interpretacion of reverend *Deane Nowell*, who saith, that Christ in soule descended into Hell, declaring there the vertue and power of his death: That both the damned might see how justly they were punished for their unbeleife; and the Deuills themselues might perceaue that the powers of darknes were shaken.

Q. *How many degrees of Christs exaltation are mentioned?*

A. Foure, first, his resurection.

Secondly, his ascension.

Thirdly, his sitting at the right hand of God.

Fourthly, his comming to judge the world.

Q. *How many things do you note in the Resurection of Christ?*

A. Three. First, the time when. Secondly, the manner. Thirdly, the end.

Q. *When did Christ rise?*

A. The third day, as he fore told by the signe of Ionas.

Q. *Why lay he no longer?*

A. That he might not see corruption.

Q. *After what manner did he rise?*

A. With great power, *Mat.* 28. 2. *Rom.* 1. 4.

Q. *Why did Christ rise?*

A. First, because he could not be held of the grave being innocent.

Secondly, for our justification *Ro.* 4. 25. that is to manifest that he had justified us.

Thirdly, to be a pledge of our resurrection *Rom.* 8. 11.

Fourthly, that we should rise with him to newnes of life *Rom.* 6. 4.

Q. *Christ being risen, whats our duty?*

A. To know the power of Christs resurrection, that is to feele experimentally, the the power of Christs resurrection raysing us up to newnes of life.

Q. *What is the second degree of Christs exaltation?*

A. His ascension into Heaven.

Q. *How many things note you in Christs ascension?*

A. Five. First, the time,

Secondly, the place.

Thirdly, the manner.

Fourthly, the end.

Fiftly, the use.

Q. *At what time did Christ ascend?*

A. After forty dayes, *Act.* 1. 3.

Q. *Why not sooner?*

First, that he might give sufficient assurance of his resurrection.

Secondly, that he might informe them of

he things perteining to the Kingdome of God. *Act.* 1.3.

*Q. In what place did Christ ascend?*

A. In mount *Olivet*, *Act.* 1. 12. where he was formerly apprehended *Luk.* 22. 39.

*Q. What note you hence?*

A. That God many times makes places of orrow, places of ioy.

*Q. What note you concerning the manner f Christs ascension?*

A. First that while he blessed them, he vas parted from them. *Luk.* 24. 50.

A good paterne to teach freinds to part ith blessing.

Secondly, while they beheld, he was taken o *Act.* 1. 9. and a cloud tooke him out of eir sight and two men in white testified at he was taken up into heaven and should ome againe in like manner.

*Q. Why did Christ ascend?*

A. First that he might lead captivity cap- ue; Captivity, that is sinne and Satan, hich led man captiue to perdition: and ath and the graue which held Christs body ptiue three dayes.

Secondly, that he might giue gifts unto en *Ephe.* 4. 8.

*Q. What gifts do you meane?*

A. First, the comforter, *Ioh.* 7. 39. the

Holy Ghoſt was not yet giuen becauſe that Ieſus was not yet glorified, *Ioh.* 16. 7.

Secondly, knowledge and prophecy unto miniſters and by their preaching, faith, hope, charity and repentance to the people, *Ephe.* 4. 12.

*Q. What is the third end of Chriſts aſcenſion?*

A. To prepare a place for us, *Ioh.* 14. 2. and that his aſcenſion may be a pledge that we ſhall aſcend.

*Q. What uſe may we make of Chriſts aſcenſion, for theſe ends?*

A. Firſt, ſeeing he hath led captivity captive, we muſt thanke God with *S. Paul Rom.* 7. 25. 26.

Secondly, ſeing Chriſts aſcending hath giuen gifts, we muſt not plead ignorance, but make uſe of the talents: Eſpecially we muſt comfort ourſelues in the comforter whom Chriſt hath ſent.

Thirdly, Chriſt having prepared a place for us in the heavens, we muſt acknowledge ourſelues here to be but pilgrims and ſtrangers.

*Q. What's the third degree of Chriſts exaltation?*

A. His ſitting at the right hand of God.

*Q. How many things do you here note?*

A. Three. Firſt the meaning.

Secondly, the benefites.

Thirdly, the duties.

*Q. What is meant by the right hand of God.*

A. God hath no hands. For he is a ſpirit, and is every where. But this is ſpoken after the manner of men, who ſet at their right hand thoſe whom they meane to honour, as *Salomon* did *Bathſheba* his mother 1 *King.* 2. 16.

*Q. What is ſignified by Chriſts ſitting at Gods right hand?*

A. The great power and glory which was given to Chriſt after his reſurrection *Mat.* 28. 20. *Pſ.* 110. 1.

*Q. Why is Chriſt ſaid to ſit at Gods right hand in Heaven?*

A. Firſt, becauſe in heaven God doth cheefely manifeſt his glory.

Secondly, to confute them who make Chriſt every where, becauſe he ſits at Gods right hand.

*Q. What benefits reape we by Chriſts ſitting at Gods right hand?*

A. Two. Firſt, he makes continuall interceſſion for us, *Rom.* 8. 34.

*Q. How? as a ſuppliant before a King?*

A. No. But as a publike perſon he appeares in the preſence of God for us, *Heb.*

9. 24.

*Q. What is the second benefite.*

A. Christ being indued with power at Gods right hand administers the Kingdome 1 *Cor.* 15. 25.

*Q. How can Christ being in heaven administer the Kingdome on Earth?*

A. By his word and spirit, *Heb.* 4. 12. *Ioh.* 14. 16. Hereby Christ first powerfully gathers his Church.

Secondly, guides his people in the way of life.

Thirdly, defends those that trust in him.

*Q. What is our duty, considering that Christ sits at Gods right hand in all power?*

A. First, to pray in faith with assurance to be heard, because we haue such an aduocate *Ioh.* 14. 13.

Secondly, we must submit ourselues to his powerfull instruments, neither despising prophecying, nor quenching the spirit, 1 *Thes.* 5. 19 20. but abouring to find the word and the spirit working in vs. First, by gathering vs out of the world.

Secondly, by guiding vs in all our wayes.

Thirdly, by defending us from all our enemies.

*Q. What is the fourth degree of Christs exaltation?*

A. His comming to judge the quick and the dead.

Q. *What do you obſerue touching Chriſts comming to judgement?*

A. Three things. Firſt, that it muſt be generall: we ſhall all appeare before the judgement ſeat of Chriſt, 2 *Cor.* 5. 10.

Secondly, it ſhall be moſt powerfull and fearfull, 2 *Theſ.* 1. 7, 8.

Thirdly, Chriſt ſhall then ſeperate the ſheep from the goates, *Mat.* 25. that is true beleeuers and godly men, from profane perſons and hypocrites, and take the one ſort with him into heaven, and caſt the other into vtter darknes.

Q. *What uſe may beleeuers make of this doctrine.*

A. Firſt, it may be a comfort to them, becauſe he which died for them and roſe againe to declare that he had juſtified them in Gods ſight, ſhall be their Iudge *Rom.* 8. 34.

Secondly, ſeing there ſhall be ſuch a ſtrict Iudgement, what manner of men ought we to be in all holy converſation and godlines, 2 *Pet.* 3. 11.

Q. *Which is the third part of the Creed?*

A. The eight Article touching the holy Ghoſt. I beleeue in the Holy Ghoſt.

Q. *What do you here note?*

A. Two things. First, the title given to the third person in Trinity.

Secondly, the kind of faith, I beleeue in the Holy Ghost.

Q. *Is the third person more holy than the Father or the Sonne?*

A. By nature they are all absolutely holy: But the spirit is called holy, because it is his proper worke to sanctifie, that is, to make holy the Church and people of God.

Q. *Why is he called the Ghost or spirit, considering that the Father is a spirit, and the Sonne a spirit as well as he?*

A. Not because he is of a more spirituall nature, but because he is spired, that is, as it were breathed from the Father and the Sonne.

Q. *What kind of faith haue you conceerning the holy Ghost?*

A. I beleeve in him, that is, I put my whole trust in him, as I do in the Father and the Sonne.

Q. *What do you beleeue concerning him?*

A. I am confident that he will sanctifie and comfort me for ever.

Q. *What do you professe touching the Holy Ghost?*

A. Three things. First that he is a destinct person from the Father and the Sonne, 2 *Ioh.*

Secondly, that he proceeds from the Father and the Sonne, *Rom.* 8. 9. *Ioh.* 14. 26.

Thirdly, that he is a true God, Equall to the Father and the Sonne, and for substance the same God,

Fourthly, that he is giver of every good gift, as knowledge 1 *Cor.* 2. 12.

Vtterance *Act.* 2, 4. regeneration, *Ioh.* 3. 5. Loue, peace, ioy, &c. *Gal.* 5. 22.

Q. *What is our duty touching the Holy Ghost?*

A. First to purge our selues, seing our bodies are the temples of the holy Ghost, 1 *Cor.* 6. 19.

Secondly, not to greeue the holy Ghost, whereby we are sealed to the day of redemption. *Ephe.* 4. 30.

Q. *What is the fourth part of the Creed?*

A. The Holy Catholike Church, to the end.

Q. *What doth this fourth part conteine?*

A. First, the persons beleeving.

Secondly, the fruits of faith, or the priuiledges of beleevers.

Q. *What are the persons beleeuing?*

A. They are termed the holy Catholike Church; the communion of Saints. Though some take the latter words for the first priui-

ledge of the Church.

Q. *What is meant by the Church?*

A. A company called out of the world to the true faith of Iesus Christ.

Q. *Why is it called Holy?*

A. Because the ſtudy and practiſe of all true beleevers is holines, *Eph.* 1. 4. 1 *Pet.* 1. 15. None therefore are true members of the Church, but they that are holy.

Q. *Why is the Church called catholike?*

A. Becauſe tis tyed to no one place, but is univerſall, diſperſed over all the world.

Q. *What meãe you by the communiõ of Saints?*

A. That among the members of the true Church, which are all holy, there is a godly fellowſhip. They are all of one mind and one heart, as they *Act.* 4. 32.

Secondly, they communicate the gifts of the ſpirit, 1 *Pet.* 4. 16.

Q. *How do they communicate their gifts?*

A. Fiue wayes. Firſt, by good example;

Secondly, by exhortation.

Thirdly, by admonition.

Fourthly, by conſolation.

Fiftly, by prayer.

Laſtly, they communicate this worlds good, 1 *Ioh.* 3. 17. *Act.* 2. 44.

Q. *What communion is there betwixt us that beleeue and the Saints departed?*

A.

A. First, it is thought that the Saints in heaven do pray in generall for the Church militant.

Secondly, we reioyce to remember their godly conuersation, and to thinke vpon their ioy, desiring to be ioyned to them.

Q. *What is the second priuiledge of the Church or company of beleeuers?*

A. The forgiuenes of sinne.

Q. *What is the meaning?*

A. I beleeue that all the members of the true Church, that is all true beleeuers, receiue of God remission of sinnes, and that I my selfe haue remission of all my sinnes.

Q. *Who forgiues sinnes?*

A. God alone *Mar.* 2. 7.

Q. *How then did Christ on earth forgiue sinnes? Mar.* 2. 10.

A. Christ forgaue sinnes as he was God, man.

Q. *Why did Christ say to his Apostles,* Whose sinnes ye forgiue they are forgiuen, *Ioh.* 20. 23.

A. The Apostles, and so other ministers of the Gospell haue authority to pronounce the forgiuenes of sinnes, to all that repent and beleeue the Gospell, not otherwise.

Q. *How is the forgiuenes of sinne procured?*

A. Onely by the blood of Christ, *Ephe.* 1. 7. 1 *Pet.* 2. 24. 2 *Cor.* 5. 14.

Q.

Q. *How far forth are our sinnes forgiven in Christ?*

A. All our sinnes, both originall and actuall, together with the guilt and punishment both temporall, and eternall, are forgiven *Psal.* 130. 8. 1 *Ioh.* 1. 7. *Ioh.* 19. 30.

Q. *How may I be assured that all my sinnes are forgiven?*

A. If thou doest such things as God commands promising thereupon forgiuenes of sinnes.

Q. *What be they?*

A. First, thou must confesse thy sinnes and forsake them, *Pro.* 28. 13.

Secondly, thou must forgiue others *Mat.* 6. 14. If ye forgiue men their trespasses your heauenly father will forgiue you.

Lastly, *St. Peter* saith to the distressed Iewes which had crucified Christ, *Act.* 2. 38. *Repent and be baptized euery one of you in the name of Iesus Christ for the remission of sinnes.*

Q. *Whats the third priuiledge of the Church, or the company of beleevers?*

A. The resurrection of the body. They shall be all raised againe, *Ioh.* 5. 29.

Q. *This is no priuiledge of beleevers, because all bodies shall rise againe at the day of judgement?*

A. The bodies of beleevers ſhall riſe to everlaſting ioy. The bodies of the wicked ſhall riſe to everlaſting torment, *Ioh.* 5. 29.

Q. *In what manner ſhall the bodies of beleevers be raiſed?*

A. Without corruption and moſt glorious like Chriſts body. 1 *Cor.* 15. *Phil.* 4.

Q. *How may we be aſured that our bodies ſhall be ſo rayſed?*

A. If the ſpirit of him that raiſed vp Ieſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortall bodies by his ſpirit that dwelleth in you. *Rom.* 8. 11.

Q. *What uſe may we make of this?*

A. Firſt, we muſt not feare to dye, or mourne overmuch when our freinds dye, becauſe we ſhall be raiſed againe.

Secondly, if we beleeue that our bodies ſhall be raiſed like Chriſts glorious body, we ſhould now labour to keepe them from the filthines of ſinne.

Q. *What is the fourth priviledge of the Church or beleevers?*

A. Life everlaſting.

Q. *How many degrees be there of life everlaſting?*

A. Three. The firſt is in this world when a man repents and beleeues, *Ioh.* 5.

*24. He that heares my word and beleeveth in him that sent me hath everlasting life.*

The second degree is when the body is laid in the earth and the soule returnes to God that gaue it, *Eccle.* 12. 7.

The third degree is at the day of judgement, when the body being quickened by Christs spirit, shall be joyned to the soule againe and both received into endles ioy and blisse.

Q. *Whats our duty in that life everlasting is provided for us?*

A. We must do all that we do in reference to this everlasting life, and labour to get the assurance thereof sealed to our soules.

Q. *How may that be done?*

A. If now in this life we begin to enter into everlasting life by faith, repentance and newnes of life. If we so exercise ourselues day and night in the duties of our generall and particular calling, that Christ when he comes to judgement may finde us well doing. Then shall he say vnto vs, *Well done good and faithfull Servants, Enter into your Masters joye, Inherite the Kingdome prepared for you, before the beginning of the world.*

Amen.

THVS

## THVS MVCH FOR THE CREED.

Come we now to the ten
*Commandements.*

*Queſtion.*

*YOu ſaid your Godfathers &c. did promiſe, that you ſhould keepe Gods Commandements, which do you meane?*

Anſw. Not the Ceremonies: for they were but ſhadowes of Chriſt: Therefore Chriſt the ſubſtance being come, they are aboliſhed. Neither yet the Iudiciall Law: for that was proper to the Iewes. But I meane the Morall Law, which is conteined in the ten Commandements.

Q. *Who is the Author of the ten Commandements?*

A. God himſelfe.

Q. *How do you proue it?*

A. Becauſe it is ſaid *Exo.* 20 1. *The Lord ſpake all theſe words.*

Q. *How many things do you note in the giving of the ten Commandements?*

A. Foure. Firſt, that they were given in fearefull manner with thunder, lightening and ſound of the trumpet.

Secondly, that God ſpake all the Commandements with an audible voice.

Thirdly, that God-wrot the Commandements twice in two tables of ſtone and gaue them,

them to *Moses*.

Fourthly, that he moved the *Israelites* to obedience by a powerfull preface.

Q. *What is the preface?*

A. *I am the Lord thy God which brought thee out of the land of Ægypt, out of the house of Bondage.*

Q. *This concernes onely the Israelites; therefore it seemes the Law was given onely to them:*

A. There is a spirituall *Ægypt* and Bondage from which Christ hath redeemed all beleevers: Therefore they also must keepe the Law.

Q. *What then get we by Christ, who is said to free us that were vnder the Law*, Gal. 4. 4.

A. All that beleeve in Christ are freed from the curse of the Law, because Christ hath borne their sinnes, in his body on the Crosse 1 *Pet.* 2. 24.

Q. *Then it seemes beleeuers may liue as they list.*

A. No, by no meanes. For Christ bore our sinnes in his body on the Crosse, that we being dead to sinne should liue unto righteousnes, 1 *Pet.* 2. 24.

Againe Christ commands all his Disciples, if they loue him, to keepe his Commandements

mandements, *Ioh.* 14.15. and Christs Commandements, for ſubſtance are all one with the Fathers.

Q. *Seeing then we muſt keepe the ten Commandements, tell mee how many things are to be obſerued in keeping of them?*

A. Seven. Firſt, they muſt be underſtood as the Prophets, Chriſt and his Apoſtles in the Scipture haue interpreted them.

Secondly, in every negatiue precept, the affirmative is included, and in every affirmatiue the negative.

Thirdly, all the Commandements are generall, binding all men.

Fourthly, when any particular ſinne is named, all ſinnes of that kind are forbidden, and all the cauſes, effects and appurtenances whatſoever; as under adultery all uncleanes is forbidden, and whatſoever tends thereto. So alſo when any duty is commanded all things tending thereto are commanded.

Fifthly, the Law is ſpirituall, requiring not onely outward obſervation, but alſo reaching to the heart, and the firſt motions of the heart.

Sixthly, all the Commandements are but one copulatiue Commandement, and therefore muſt be ioyned in practiſe; ſo that he that breakes any one cannot pleaſe God, though

though he keepe all the rest.

Seventhly, no man can give any dispensation for breaking any of the Commandements farther then God in his word hath given.

Q. *Into how many tables are the Commandements divided?*

A. Into two. and the first table conteines our duty to God in the foure first Commandements: The second table our dutie to our neighbour, in the sixe latter Commandements.

Q. *What is the first Commandement?*

A. Thou shalt haue none other Gods before me.

Q. *What is the meaning?*

A. First we are forbidden to reckon any thing as our cheefe good, but onely God: we must not trust in our riches strength, wisdome, freinds, be they never so many, never so mighty.

Secondly, we are bound hereby to choose God for our God, and to worship him as God in spirit and in truth.

Q. *How shall we do this?*

A. If we know God and serue him.

Q. *What must we know concerning God?*

A. Foure things. First, his essence. Secondly, his persons.

Thirdly,

Thirdly, his attributes.

Fourthly, his actions.

Q. *What must We know touching Gods essence?*

A. That he is an infinite and incomprehensible spirit which was, is and is to come 1 *Kin.* 8. 27. *Reu.* 1.

Q. *Into how many persons is this one God distinguished?*

A. Into three. 1 *Ioh.* 5. 7. There be three that beare witnes in h aven, The Father, the Word, that is Christ, and the Holy Ghost, and these three are one.

Q. *What are the attributes or properties of God?*

A. The principall are these sixe, Power, Wisdome, Iustice, Mercy, Truth, Holines,

Q. *What is his power?*

A. His power is very great. For he is Almighty, *Gen.* 17. 1.

Q. *What is his Wisdome?*

A. He is stiled the onely wise God. 1 *Tim.* 1. 17. and said to make foolish the wisdome of the world. 1. *Cor.* 1. 20.

Q. *What is his justice?*

A. He is so just that he will by no meanes cleere the guilty, *Exo.* 34. Yea becausc sinne should not escape vnpunished, he spared not his owne Sonne, but delivered him up to

death for us all, *Rom.* 8. 32.

Q. *What is his Mercy?*

A. 'Tis said, *Exod.* 34. 6. that he is mercifull and gracious, long suffering and abundant in goodnes.

Q. *What is his truth?*

A. He is so true that he cannot lye, *Tit.* 1. 2. He hath from time to time made good all his words.

Q. *What is his holines?*

A. He is so holy, that the pure ſt creatures are faine to hide their faces before him *Isai.* 6. 2.

Q. *What b ethe actions of God moſt remarkable?*

A. They are ſet downe in the word.

Firſt, he elected us before the foundation of the world *Eph.* 1. 4.

Secondly, he created Heaven and Earth and man after his owne image *Gen.* 1. 2.

Thirdly, he redeemed man by ſending his Sonne made of a woaman, made under the Law *Gal.* 4. 4.

Fourthly, he preſerues all the world in order by his wiſdome, power and providence.

Fifthly, he ſanctifies his choſen by his word and ſpirit.

Q. *What is the ſecond thing required of us*

to

*to the ſetting up of God in our hearts as God?*

A. Serving him.

Q. *How muſt God be ſerved?*

A. With and upright heart and willing minde, 1 *Chron.* 28. 9. or according to his word, *Pſal.* 119. 105.

Q. *What be the parts of Gods ſervice at which the word points?*

A. They are partly ſpirituall and partly outward.

Q. *What be the parts of Gods ſpirituall ſervice?*

A. They are fiue. Loue, Feare, Ioy, Truſt, Invocation.

Q. *How muſt we ſerue God in Loue?*

A. We muſt loue him with all our heart, ſoule and mind, *Mat.* 22. 37.

Q. *How may we know whether we truely loue God?*

A. If we cheerefully keepe his Commandements, 1 *Ioh.* 5. 3. this is the loue of God that we keepe his Commandements and his Commandements are not greeuous.

Q. *What is the ſecond part of Gods ſpirituall ſervice?*

A. Feare. *Heb.* 12. 28. Let us haue grace whereby we may ſerve God acceptably with reverence and Godly feare.

Q. *How can loue and feare ſtand together?*

A. Loue casteth out slauish feare; but it nourisheth godly and childlike feare.

Q. *What is the third part of Gods spirituall service?*

A. To put our trust in him, *Psal.* 9. 10. They that know thy name will put their trust in thee.

Q. *What is the fourth part of Gods spirituall seruice?*

A. Ioye. *Psal.* 100. 2. serue the Lord with gladnesse.

Q. *What is the fifth part of Gods spirituall service?*

A. Invocation and thanksgiving, *Psal.* 50. 15. *Col.* 4. 2.

Q. *What be the parts of God s outward service?*

A. It shall be shewed in the other Commandements.

Q. *What is the second Commandement?*

A. Thou shalt not make to thy selfe any graven Image &c.

Q. *What si the summe of this Commandement?*

A. That we must performe unto God religious service; not onely in spirit by knowing and acknowledging him for our God, and lifting up our hearts unto him, in feare, loue, trust, joy: but also outwardly in our profession

profeſſion and practice: and alſo in ſuch manner as is agreeable to his ſpirituall nature Commanded by him ſelfe.

Q. *How many parts hath this Commandement?*

A. Two. A charge and a reaſon.

Q. *What is forbid in the charge?*

A. Firſt the making to ourſelves of any graven Image, or any likenes of any thing in heaven or earth.

Secondly, the bowing downe to them or worſhiping them.

Q. *May we not make any Image of God, though we meane not to worſhip it?*

A. No. for no man ever ſaw any ſimilitude of God, *Deu.* 4. 15.

Secondly, to whom will yee liken God, or what likenes will ye compare to him, *Iſai.* 40. 18.

Q. *The Scripture ſets out God in all parts like a man, as face, eyes, eares, armes, hands, feet, mouth, noſtrills. and Dan. 7. 13. he is called the antient of dayes. Why then may not we graue or paint God like an old man, as the Papiſts do?*

A. The intent of the ſpirit in naming Gods eyes, eares, &c. is to deſcend to our ſhallow capacity, and to ſhadow out Gods doings unto our dulnes, by ſuch bodily in-

ſtruments as we ourſelues uſe: not that we ſhould take occaſion hereby to make any Image of God: And though *Daniell* call God the antient of dayes; yet do not his yeares faile that he ſhould be painted gray headed, he is without ſhadow of change.

Q. *If we may make no Image of God, how ſhall we be able to conceiue of God?*

A. If we deſire a true draught or Image of God, it is to be ſeene in the Holy Scriptures.

Secondly, we muſt meditate on Chriſt Jeſus. For he is the Image of the inviſible God, *Col.* 1. 15. he is the expreſſe Image of his perſon, *Heb.* 1. 3.

But the ſtocke is a doctrine of vanityes *Ierem.* 10. 8. the Molten Image is falſehood &c.

Q. *But may not thee Image ſerue for lay mens bookes?*

A. No. For they are teachers of lyes, *Habac.* 2. 18. therefore woe be to him that ſaith to the wood or to the dumbe ſtone it ſhall teach.

Q. *But* Salomon *made Cherubins to repreſent God.*

*And* Moſes *made the braſen Serpent to repreſent Chriſt,* Num. 21. *why then may not the like be made?*

A.

A. Here, God forbids to make any Image to our ſelues, that is, of our owne heades, after our owne fancies, for our owne purpoſes: *Salomon* and *Moſes* were Commanded to do that which they did.

Q. *Thus for the firſt part of the prohibicion, Thou ſhalt not make to thy ſelfe any graven Image, nor the likenes &c.*

*Now for the ſecond part.*

*Thou ſhalt not bow downe to them, nor worſhip them.*

Q. *What is here forbidden?*

A. primarily worſhipping of Images and bowing downe to them.

When an Idol is ſet up and worſhipped inſteed of God, that is the Idolatry forbidden in the firſt Commandement. But when the true God is worſhipped in an Image or before one Image, that is the Idolatry forbiden in the ſecond Commandement.

Q. *Why, but if I uſe the Image onely to put me in mind of God, and when I bow downe before the Image reſerue my heart to God and in my intention bow downe to him, is not this lawfull?*

A. No. God ſaith *Iſay.* 42. 2. he will not giue his praiſe to graven Images.

Againe, when *Aaron* had made the golden Calfe, there was proclamation made *Exod.*

32. 5. To morrow is a feast to the Lord: whereby tis plaine, the *Israelites* did not worship the calfe, but God before the calfe: yet they are condemned as Idolaters.

Q. *What is here forbidden secondarily?*

A. Serving or worshipping God by any meanes devised by our selues, *Deu.* 12. 8. ye shall not doe every man what is right in his owne eyes.

Q. *Must nothing then be used in Gods service but what himselfe commandeth?*

A. No surely.

Q. *Why then doth the Church of England command the surplice to be used in divine service, and the crosse in Baptisme, and kneeling at the Lords Table, which are not commanded by God?*

A. These things are commanded in our Church, not as parts of Gods worship, as the ceremonies in *Rome*; but as things serving for order, decency and edification: we place no religion in these things: we doe not account those that use them, better, or those that use them not worse, but onely in regard of obedience to the higher powers, to whom every soule is commanded to be subject, *Rom.* 13. 1.

Q. *Thus much for things forbidden: what is commanded in the second Commandement?*

A.

A. To worship and serue God outwardly as he hath commanded.

Q. *Why, but Christ saith* Ioh. 4. 24. God is a spirit, and they that worship him must worship him in spirit and in truth.

*Therefore it seemes God requires no outward service.*

A. God so requires spirituall worship that if that be wanting all outward service is no better then *the cutting off a doggs neck*, Isa. 66. 3.

But yet God requires outward service and bodily worship also. First, in generall tis said 1 *Cor.* 6. 20. *Glorifie God in your bodies as well as in your spirits.*

More specially, Psal. 95. 6. *O come let us worship and bow downe, Let us kneele before the Lord our maker and*, Psal. 2. *Let us make a joyfull noyse unto him with Psalmes. and* Lamen. 3. 41. We are exhorted to lift vp our hands as well as our hearts to God in the heaven. and how often doth *David* in his Psalmes exhort to praise the Lord with all manner of instruments of musicke?

Q. *But what are these bodily and outward exercises whereby God must be served?*

A. Before Christ came they were hearing the Law, offering of sacrifices, the celebration

tion of the Sacraments, publike prayers and praises, vowes, paying of tithes, firſt fruites and other oblations, keeping of the Sabboth, new Moones, and other feaſts appointed, obſerving of many Ceremonies.

But when Chriſt aſcended into heaven all Sacrifices and Ceremonies, which were types and figures of Chriſt and of that one ſacrifice which he offered on the croſſe, ceaſed: and the ſacraments were changed: *Circumciſion* into *Baptiſme* and the *Paſcall Lambe* into the *Lords ſupper*. Moreover, when Chriſt aſcended he gaue ſome *Apoſtles*, ſome *Prophets*, ſome *Euangeliſts*, ſome *Paſtors* and *teachers for the worke of the Miniſtery* Ephe 4.

Theſe, all people are bound to heare with reuerence, and to joyne with them in publik prayer and praiſe, which are the calues of our lipps, *Heb.* 13. 15.

Beſides, all Chriſtians are *Created unto good workes which God hath ordeined that we ſhould walke therein*, Ephe. 2. 10. and whoſoeuer doth any worke which God commands in obedience to the Commandement, may be ſaid to ſerue the Lord.

Q. *What thinke you of almes deeds, are they any part of Gods outward ſeruice?*

A. The ſpirit ſaith, Heb. 13. 16. *to do*

*good and to distribute forget not; for with such sacrifices God is well pleased.*

Q. *What say you of vowes and fasting?*

A. If a man vow to do that which is good and keepe his vow, it must needs please God. But he that makes many vowes and performes them not, doth but offer the sacrifice of fooles.

As for fasting it is not commanded directly. But commanded as a furtherance to humiliation, which hath often appeased Gods wrath.

Q. *Thus much for the negatiue and affirmatiue part of the commandement.*

*Tell me now by how many reasons God inforces this precept.*

A. By three. First, because he is a *jealous God*, that is, a deerely loving husband, and can no more indure that his servants should meddle with Images, then an husband can indure that another man should daily with his wife.

Secondly, *God visites*, that is, severely punishes those that make or worship Images, or fall downe before an Image, yea and their posterity.

Thirdly, he shewes mercy unto thousand that loue him and keepe his Cõmandements.

Q. *Doth God punish the iniquity of the*

*Fathers*

*Fathers upon their Children.*

A. Not unlesse the children continue in the iniquity of their fathers. *Ezech.* 18. 17.

Q. *Why doth God call Imagemongers haters of God, when they professe great loue to God, and say they use the Images, the oftener to put them in minde of God?*

A. Because 'tis not such loue as God commands, and false loue is no better then hatred.

Q. *Is Gods mercy larger then his iustice, because he threatens punishmēt to the third and fourth generation, and promises mercy unto thousands?*

A. No. but God is more delighted in mercy then in justice.

Q. *What is the truest touchstone of our loue to God?*

A. If we cheerefully keepe *his Commandements* 1 *Ioh.* 5. 3.

*Thus of the two Commandements.*

Q. *What is the third Commandement?*

A. *Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holdhim guiltlesse that taketh his name in vaine.*

Q. *How many parts hath this Commandement?*

A. Two. A prohibition, which con-

tein

teines a contrary Commandement; and a commination which includes a contrary promise to those that keepe the Commandement.

Q. *Which is the prohibition?*

A. *Thou shalt not take the name of the Lord thy God in vaine.*

Q. *What is meant by the name of God?*

A. Whatsoever God is made knowne by, as men are by their names.

Q. *How doth God make himselfe knowne?*

A. Foure wayes. First, by his Titles, as *Iehovah*, the *Almighty God, the Lord of Hosts* &c.

Secondly, by his Ordinances, as Preaching, Prayer, the Sacraments, Oathes, Vowes, Govermement, Discipline, and Order in the Church and Common-weale, confession, profession &c.

Thirdly, by his attributes or properties, as *Wisdome, Power, Iustice Merty, Truth, Holinesse.*

Fourthly, by his workes either permanent, as the creation of the World, redemption of mankind, and continuall preservation of all things: or transient as his daily works of mercy and judgement shewed to the world.

Q. *How is a man said to take Gods nam*

*in*

*in vaine?*

A. When he vſes vainely any of Gods titles, ordinances, attributes or workes. Or when he vſes them not at all, and ſo makes God a vaine God, or no God, as the *Atheiſts*, who ſay in their heart there is no God, *Pſal.* 14. 1.

Q. *When do we uſe Gods Titles in vaine?*

A. When we uſe them raſhly or undecently.

Q. *When do we uſe them raſhly?*

A. When we uſe them to no end, or not to the right end, or in the right manner.

Q. *When do we uſe Gods Titles without any end?*

A. When we fill our mouthes with them upon any ſudden accident, crying, *O Lord, O God, O Ieſus*, &c.

Q. *When do we uſe Gods Titles not to the right end: or not after the right manner?*

A. Firſt, when we uſe them careleſly, or unreverently.

Secondly, when we uſe them by way of Blaſphemy, curſing, or charming, *Leuit.* 24. 11.

Q. *When do we take Gods name in vaine in regard of his ordinances?*

A. When we uſe them raſhly, it is, either not to that end, or not after that manner that God

God hath appointed.

Q. *Giue me ſome inſtance?*

A First, when Gods word is preached negligently, or not heard attentiuely for edification.

Secondly, when prayer is made onely a lip-labour, *Mat.* 15. 8. or when we pray without repentance, *Pſal.* 66. 18. or when, praying, we do not forgiue, *Mar.* 11. 25. or when we pray not *in faith but wavering Iam.* 1. 5.

Thirdly, we take Gods name in vaine in the *Sacraments*, First, when in the *Lords ſupper* we diſcerne not the *Lords body* and do not examine ourſelues before hand, 1 *Cor.* 11.

Secondly, when we receaue and are not in charity, *Mat.* 5. 24.

Q. *How in Baptiſme is Gods name taken in vaine?*

A. If we be not *buried with Chriſt in Baptiſme, and riſen with Chriſt*, through the faith of the operation of God, *who raiſed Chriſt from the dead*, Coloſ. 2. 12.

Q. *How in thanksgiving is Gods name taken in vaine?*

A. When we order not our converſation aright. *Pſal.* 50. 23.

Q. *How is Gods name abuſed in vowes?*

A. First when we vow that which is

not

not in our owne power, as some among the papists virginity.

Secondly, when we vow that which is unlawfull, as that we will be avenged on such or such.

Thirdly, when we vow that which is good, but do not performe our vowes.

Q. *How is Gods name taken in vaine or abused in swearing?*

A. First, when we sweare falsly.

Secondly, when we binde ourselues with an oath to do wickedly.

Thirdly, when we sweare vainely, that is, either by creatures; or needlesly, that is either in a matter of no moment, or when other witnesses beside God may be produced.

Q. *When is Gods name abused in Government?*

A. First, when Magistrates ecclesiasticall or civill beare the sword in vaine, neither punishing the wicked, nor defending the good, *Rom.* 13. 4.

Secondly, when the people submit not themselues to the higher powers, which are Gods lieutenants on earth *Rom.* 13. 1. 2.

Q. *How is Gods name taken in vaine in confession and profession?*

A. When we confesse Christ and professe ourselues Christians, and yet liue like

infidels

infidels.

Q. *How is Gods name taken in vaine in regard of his attributes or properties?*

A. When any of them is denied, or slighted.

Q. *Giue me some instances?*

A. *Psal.* 10. 23. The Wicked are said to contemne God by denying his justice. *They say God will not require it. Psal.* 107. 11. The *Israelites* are said to contemne the counsell or wisdome of the most high. Againe the *Israelites* take Gods name in vaine whiles they call in question *his power Psal.* 78. 19. They sayd *Can God furnish a table in the wildernesse?*

So also by denying Gods truth. *Psal.* 106. 24. *They beleeue not his word. Caine* takes God name in vaine by denying his mercy. *Gen.* 4. 13. He said *his sinnes were greater then could be forgiven.*

In a word whosoever thinks, speakes, or doth any thing which derogates from Gods Majesty, providence, or excellency, in regard of any of his attributes or properties.

This man may be said to take Gods name in vaine. He abuses and dishonours God, by by disabling him in that which belongs to him.

Q. *Thus for Gods attributes. How is*

*Gods name taken in vaine in regard of his workes?*

A. When his workes of creation, redemption, preſervation, are not conſidered, admired and remembred. When his creatures are diſpraiſed when his judgements and mircyes are not reverently weighed.

He that ſpeakes not of Gods workes to his glory, takes his name in vaine. For God made all things for his owne glory.

Laſtly, the name of God is egregiouſly taken in vaine in the wholeart of wiſardy and Witch-craft, Enchantments, Conjuration, Charmes, Necromancy, ſoothſaying, telling of fortunes, Palmeſtry, Caſting of Nativities, Prognoſtications &c.

They which vſe any of theſe courſes with confidence, make God a vaine God. For if they did beleeue verily that God is ſo wiſe, powerfull, true, juſt, holy and mercifull, as his Titles, word and workes declare him to be, They would never go to the Devill for helpe.

Q. *Thus for the prohibition. What is the Comminution?*

A. The Lord will not hold him guiltleſſe that taketh his name in vaine.

Q. *Whats the meaning?*

A. That the Lord will certainely puniſh

all those that any manner of way take his name in vaine, except they repent and amend.

Q. *What is implyed in this prohibition and Commination?*

A. A Commandement and a Promise.

Q. *What is the ſumme of the Commandement?*

A. Thou ſhalt uſe the name of the Lord thy God with moſt high reverence, that is to ſay, whatſoever thou thinkeſt, ſpeakeſt or doeſt, thy aime ſhall be to glorifie Gods name, according to that 1 *Cor.* 10. 31. *Whether ye eate or drinke or whatſoever ye do, do all to the glory of God.*

Q. *What is the promiſe implyed?*

A. That God will reward all thoſe richly, that reverently and honorably vſe his name, as himſelfe ſaith plainely, 1 *Sam.* 2. 30. *Them that honour me I will honour.*

Q. *How is Gods name honoured?*

A. Firſt, when we *ſerue God acceptably with reuerence and godly feare*, Heb. 12. 28. Secondly, when we giue him thanks for all things, *Pſal.* 50. 23. *Who ſo offereth praiſe glorifieth me, and to him that ordereth his converſation aright will I ſhew the ſalvation of God.*

Q. *Thus of the third Commandement; What is the fourth Commandement?*

A. Remember that thou keepe holy the Sabbath day &c.

Q. *What do you obſerue in generall?*

A. That the Lawfull exercife of the worſhip of God and the publike ſolemne teſtification of the ſame, together with the ſpeciall day wherein it is to be obſerved, is laid downe.

Q. *How many parts do you note?*

A. Foure. Firſt, a precept, Remember that thou keepe holy the Sabbath day.

Q. *How many things note you in the precept?*

A. Three. Firſt, the note of remembrance Remember. Secondly, the Act, that thou keepe holy. Thirdly, the object, the Sabboth day.

Q. *What do you note touching the word remember?*

A. The duty injoyned, and the reaſon.

Q. *What is the duty injoyned in this word?*

A. To be reſolved and prepared for the ſanctifying of the Sabboth. God will not haue us ruſh upon his ſolemne ſervice unadviſedly, raſhly, ſuddenly, but with due preparation and deliberation.

Q. *What preparation thinke you to be required?*

A. verily it is fit that over-night we

weane our hearts from worldly affaires and meditate how we may pleaſe the Lord in keeping holy this day which he hath ſet apart onely for holy duties.

Secondly, we can do no leſſe then pray to God to direct nd ſtrengthen us in the performance of all holy ſervice.

*Q. For what reaſon is this word remember perfixed?*

A. Firſt, becauſe the *Iſraelites* had greatly neglected the Sabboth in *Ægypt*.

Secondly, becauſe by nature we are ſo apt to forget holy ſervices.

Thirdly, becauſe this Commandement was formerly given, even in Paradiſe, not imprinted in nature, as the others. For though nature teaches that there is a God, and that he is a ſpirit, and therefore to be worſhipped in ſpirit, yet is not nature able to determine a ſet day for Gods worſhip: Therefore God himſelfe ſets downe this day.

*Q. What do you gather from this third reaſon?*

A. That the fourth Commandement is not wholely morall and perpetuall, but onely in part.

*Q. Which part of the Commandement is morall?*

A. That which a man by the light of na-

ture must necessarily confesse; namely, that there must be some certeine time allotted for the service of God.

Q. *Which is not Morall, and consequently not perpetuall?*

A. That the seventh day from the creation is this set time for Gods service.

Q. *How doth this appeare?*

A. Because it is changed by Christ and his Apostles to the first day of the weeke.

Q. *May not this also be changed?*

A. No, but by the like authority, which is not like to be before the day of judgement.

Q. *What is the Act injoyned?*

A. To sanctifie or keepe holy this day.

Q. *How must it be kept holy?*

A. First, by resting from all wordly businesse. *Isai.* 58. 13. not doing our owne wayes, not finding our owne pleasure, not speaking our owne words.

Q. *Why are not onely worldly cares and carnall pleasures forbidden, but also the workes of our personall calling?*

A. Not because they are euill, but because they will not suffer us to be wholely exercised in Gods service.

Q. *Is it not then lawfull to doe any worke of our calling on the Lords day?*

A.

A. No, But when preſent neceſſity requires.

Q. *What meane you by preſent neceſſity?*

A. That which could not be done before, nor can be differed till after, as pulling a beaſt out of a ditch, quenching a fire or ſuch like.

Q. *But is the Sabboth ſanctified if we reſt from all bodily labour?*

A. No. Vnleſſe we keepe an holy reſt.

Q. *How may we keepe an holy reſt?*

A. If we take our minds off from carnall and worldly matters, and imploy our ſelues wholely in holy ſervices.

Q. *What are the holy ſervices to be performed on the Lords day?*

A. Prayer and thankſgiuing, and the vſe of the word and Sacraments.

Q. *How muſt theſe be uſed?*

A. Publikely, as the Magiſtrate commands, yet becauſe the whole day is to be kept holy, T'is good counſell to ſpend the remainder of the time in private prayer, reading, meditating, examining ourſelues concerning the things publikely delivered as alſo in ſinging of Pſalmes, godly conference, viſiting the ſicke, providing for the poore, and ſuch other workes of mercy as concerne the ſoules of our neighbours, as exhortation, admonition, conſolation, and reconſiling thoſe that

are at odds.

Q. *Thus of the first part of the Commandement, the injunction?*

*What is the second part?*

A. The illustration, in these words.

*Sixe dayes shalt thou labour and do all that thou hast to doe: but the seventh is the Sabboth of the Lord thy God, in it thou shalt do no manner of worke. Thou, and thy Sonne, and thy Daughter, thy man servant and thy maid servant, thy Cattell and the stranger that is within thy gates.*

Q. *What do you note in these words?*

A. Two things. First, that every one is commanded to labour upon the sixe dayes, and dispach all worldly businesse, that he may be free for the Sabboth.

Q. *But some haue hands to maineteine them; need they labour?*

A. 'Twas a burden laid upon *Adam* Gen. 3. 19. *In the sweat of thy face shalt thou eat thy bread till thou returne unto the ground.*

From this burden the Lord hath exempted not one of the posterity of *Adam*. So that every man must spend his dayes in some honest paines of body or minde.

Q. *But may not a man keepe holy any part of the sixe dayes?*

A. Doubtlesse any man, that is not bound,

may

may ſpend an houre or two on any of the ſixe dayes, in hearing of a Sermon, praying, or reading or conferring or meditating: But no man muſt neglect to provide for his family under pretence of ſerving God, 1 *Tim.* 5. 8.

Q. *What thinke you of recreation?*

A. Moderate recreation refreſhes a man after his labour, therefore it is lawfull: But we muſt not make an occupation of recreation, as many do: neither muſt our recreation be coſtly or cruell.

Moreover becauſe all labour is forbid on the Sabboth, It ſeemes that recreation is not then allowed, except it be ſpirituall as ſinging of Pſalmes and walking to veiw Gods creatures, that we may take occaſion thereupon to praiſe Gods name the more.

Q. *What is the ſecond thing that you note in the illuſtration?*

A. That the *Maſter* of the *Family* muſt not onely giue good example, but alſo take order that his *Sonnes and Daughters, Man ſeruants and Maid ſeruants and all with in his gates*, muſt *keepe holy the Sabboth day*: Yea the very cattell muſt reſt.

Q. *What is the third part of the fourth Commandement?*

A. The reaſon. *For in ſixe dayes the Lord made Heaven and Earth, the Sea and all that*

*in*

*in them he rested the seventh day.*

Q. *What is the summe of this reason?*

A. That the Lord propounds his owne example both for working the sixe dayes, and resting the seventh: and therefore we shall shew ourselves very irregular if we will toollow neither Gods Commandement, nor his example.

Q. *What is the fourth part of the fourth Commandement?*

A. The confirmation. *Wherefore the Lord blessed the seventh day and hallowed it.*

Q. *What is the meaning?*

A. In that it is said, God blessed the seventh day, It may be undestood, That God appointed the Sabboth for a meanes of blessing, that is, that all that faithfully observe it should be blessed. as *Isa.* 58. 13. 14. In that it is added, that God *hallowed the seventh*, The meaning is, that God set it apart wholely for his owne vse, that is for holy services.

Q. *If the Sabboth be appointed onely for holy services, then it seemes we may not serue cattell nor dresse meat, nor travill on that day?*

A. First, to serue cattell is a worke of mercy.

Secondly, there is mention of a Sabboth dayes iourney, which as our Divines say, is such

such a distance as a man may travill without wearinesse, for some holy purpose, not hindering any of the exercises of that day, nor for curiosity going further then he need.

Touching dressing of meat, The Iewes might not kindle a fire on the Sabboth *Exod.* 35. 3. And though as our Diuines say the like strictnesse be not to be used under the Gospell touching the Lords day: yet certenly they do best that make lest preparation for the body on that day.

Q. *This is an hard saying who can yeeld obedience?*

A. T'is easy to them that delight in Gods Law. And verily we want many blessings, because we do not with upright and cheerfull hearts keepe holy the Lords day.

Thus much of the fourth Commandement, and so of the first table, conteining the foure first Commandements.

Q. *How many Commandements doth the second table conteine?*

A. Sixe.

Q. *What is the summe thereof?*

A. Thou shalt loue thy neighbour as thy selfe, *Mat.* 22. 39.

Q. *Why doth Christ say this Commandement is like the first and great Commandement Thou shalt loue the Lord thy God with all*

thy heart &c.

A. First, it is like for quality. For though God must be loved aboue all, yet must we loue our neighbour as truely as we loue God, 1 *Ioh.* 3. 18.

Secondly, It is like for reward and punishment. God will reward him that loues his neighbour, and punish him that loues not his neighbour, as if it were his owne case.

Q. *What is the fifth Commandment?*

A. Honour thy Father and thy Mother that thy dayes may be long in the land which the Lord thy God giveth thee.

Q. *What is the summe of this Commandement?*

A. It giues charge concerning the honour, credite, fame, reputation, and good name of our neighbour, as the sixth toucheth his life, The seventh his chastity; The eight his goods, The ninth his truth, the tenth his lust.

Q. *Why is this Commandement of honouring one another put first?*

A. Because it is the ground and bond of all the duties following. For if every one would honour his neighbour with that honour injoyned in the fifth Commandement There would be no murder, adultery, stealing, false witnesse bearing, or unlawfull coveting.

Q

Q. *How many parts hath this Commandement?*

A. Two. First, A precept, Honour thy Father and thy Mother.

Secondly, a reason, in forme of a promise. That thy dayes may be long &c.

Q. *What doth the precept conteine?*

A. First, The duty of inferiors in the word Honour.

Secondly, the dutie of superiors, In the Titles of Father and Mother, which imply that all that would be honoured must be as Father and Mother, that is, carefull to do good.

Q. *Who are meant by Father and Mother*

A. All superiors and such as excell others.

Q. *How many kinds of superiors are there?*

A. Three. Private, Publike, mixt.

Q. *Whom do you call Private superiors?*

A. Three sorts of people. First, Husbands in respect of their wiues.

Secondly, Parents in respect of their Children.

Thirdly, masters in respect of their Servants.

Q. *Who are Publike superiors?*

A. Magistrates and Ministers, who are mutually bound to honour one another. For there is no cause or person so Ecclesiasticall, but in some respect it comes under the Iurisdiction

diction of the cheife Magistrates. Neither is there any cause or person so secular but comes in compasse of the Ministers exhortation.

Q. *Whom call you mixt superiors?*

A. Three kind of persons. First, such as excell in gifts are called Fathers as *Iuball* and *Iuball*, *Gen.* 4. 20.

Secondly, such as excell in wealth, and delight to do good *Iob.* 31. 18.

Thirdly, such as excell in yeares 1 *Tim.* 5. 1.

Q. *All these being meant by Father and Mother, why are Father and Mother onely named?*

A. Because fatherly care and government, and childlike honour and submission being most antient, sweet and equall, God would haue it the rule of all other superiority and inferiority.

Q. *What is meant by honour?*

A. To add weight or giue price to a person, that is to say, to giue him all respect that is due unto him by any Law, the Law of Nature, the Law of God, the Law of nations.

Q. *Wherein doth this due respect which is called honour especially stand?*

A. In subjection, obedience, and loue.

Q. *To run through all the forenamed kinds*

of

*of ſuperiors, and inferiors, How muſt the wife honour her husband?*

A. Firſt, by ſubjection, wiues ſubmit your ſelves unto your owne husbands *Ephe.* 5. 22. *Col.* 3. 18.

Q. *Why muſt the wife be ſubject to her husband?*

A. Becauſe the husband is the head of the wife, as Chriſt is the head of the Church *Eph.* 5. 23.

Q. *Wherein muſt a wife ſhew her ſubjection?*

A. Firſt by inward reuerence and outward obſeruance, *Ephe.* 5. 33. *Let the wife ſee that ſhee reuerence her husband* 1 Pet. 3. 6. Sara *obeyed* Abraham, *calling him* Lord.

Secondly, by confirming her manners and affections to the manners and affections of her husband, euen in things indifferent, 1 *Cor.* 7. 34.

Q. *What is the ſecond point of honour which the wife muſt performe to her husband?*

A. Obedience, *Tit.* 2. 5. 1 *Pet.* 3. 6. *Sara* obeyed *Abraham*.

Q. *What is the third point of honour which the wife muſt performe?*

A. Shee muſt loue her husband *Tit.* 2. 4.

Q. *Wherein ſtands the loue of a wife to her husband?*

A. First, in wishing him well and praying for him.

Secondly, in speaking well to him and of him.

Thirdly, in doing him good and no hurt all the dayes of her life *Pro.* 31. 12.

Q. *What is the duty of the husband towards his wife?*

A. To loue her and not to be bitter unto her, *Col.* 3. 18.

Q. *How must an husband shew his loue to his wife?*

A. Three wayes. First, by dwelling with her as a man of understanding 1 *Pet.* 3. 7. providing both for her body and soule.

Secondly, by rejoycing in her company aboue all others, *Pro.* 5. 18.

Thirdly, by honouring her as the weaker vessell 1 *Pet.* 3. 7.

*How must an husband honour his wife or giue her due respect?*

A. First, by hearkening to her voice when shee speakes reason *Gen.* 21. 12.

Secondly, using her as his most beloved yokefellow appointed by God, *Pro.* 5. 18.

Thirdly, by trusting her with the disposing of things in the family, *Pro.* 31 11.

Fourthly, by concealing her infirmities and countenancing her before strangers, and giving

ving her due commendation *Pro.* 31. 28.

Thus much of the first kind of superiors the husband in respect of his wife.

Q. *What is the second kinde of superiors?*

A. Parents in respect of their Children.

Q. *How must Children honour their Parents?*

A. By subjection, obedience, and loue.

Q. *What subjection must Children yeeld to their parents?*

A. It stands in inward reverence and outward obseruance.

Q. *What is inward reverence?*

A. When Children in heart do honourably esteeme of their parents and humbly accept of their Dominion over them.

Q. *What is outward obseruance?*

A. When Children expresse their reverent thoughts by meeke demeanour of the body, as cap and knee, and by gentle and loving speech.

Q. *Wherein must Children obey their parents?*

A. In all things. *Colos.* 3. 20.

Q. *Is there no exception?*

A. Onely in the Lord, *Ephe.* 6. 1. that is, as long as they command nothing against Gods word.

Q. *How must Children shew loue to their*

parents?

A. First, by covering their infirmi
and patient bearing with them.

Secondly, by thankfullneſſe.

Q. *What is true thankefulneſſe in Chi*
*dren?*

A. Firſt, when they acknowledge
their parents good turnes.

Secondly, when they labour to requi
them according to their ability.

Thirdly, when they imitate their vertu
and order their liues aright. For this is
greateſt joy and honour that they can
unto their parents.

Fourthly, when they reſpect their pare
frends.

Fifthly, when they pray to God for them

Q. *Whats the reward of undutifull Childr*

A. The Magiſtrates, upon compl
muſt puniſh them; and if they will not
reclaimed, they muſt cutt them off. The
vens of the valley ſhall picke out their
and the young Eagles ſhall eate them,
30. 17.

Q. *What reaſon haue all Children to*
*nour their parents?*

A. Firſt, becauſe God which is Lord
ver all, commands them.

Secondly, not becauſe they are rich, gre
honourab

honourable, but meerely because they are their parents.

Honour thy father that begat thee saith *Salomon*, and thy Mother that bare thee *Prov.* 23. 22.

Q. *Is there any duty laid upon superiors in this Comandement implyed in the name of Father and Mother?*

A. Divines do say that God here calling all superiors by the honourable names of Father and Mother, implyes, that they must so carry themselues that they may deserue honour, They must shew themselues true fathers indeed.

Q. *Whats the duty of naturall parents towards their children?*

A. To provide for them 1 *Tim.* 5. 8.

Q. *What must they provide?*

A. First, food and raiment.

Secondly, instruction and informati on *Eph* 6. 4. *Pro.* 22. 6.

Thirdly, correction, *Pro.* 23. 13. withhold not correction from the child: Thou shalt smite him with the rod and shalt deliver his soule from hell.

Fourthly, parents must provide for their Children some lawfull calling, as the faithfull haue done.

Fifthly, they must provide them fit matches

in due time, and in the meane time haue a speciall eye to their chastitie.

Sixthly, they must prouide and lay up some thing for them.

Q. *Thus of naturall parents and children: whom else may we understand by father and mother?*

A. Kings and Queenes, whom God hath ordeined to be nursing Fathers and Mothers to his Church. *Isai.* 49.23.

Q. *How must subjects honour Princes?*

A. By subiection, obedience, and loue 1 *Pet.* 2.13. *Tit.* 3.1.

Q. *When do subjects rightly subject themselues.*

A. When they feare the King in their hearts and shew their feare by reuerent behaviour. *Pro.* 24.21.

Q. *Wherein must subjects obey?*

A. In all things.

Q. *What if the King command that which is unlawfull as* Nebuchadnezzar, *Dan.* 3?

A. Thou must not do it, but submit thy selfe to suffer as the three children and the Apostles, *Act.* 5.

Q. *How must subjects shew their loue to their King?*

A. First, by magnifying him and seeking his honour as *Ioab*, 2 *Sam.* 12.17.

Secondly,

Secondly, by yeelding him liberall ſubſidies cheerefully for every need, *Rom.* 13. 7.

Thirdly by defending his perſon and crowne, by the hazard of their liues, 2 *Sam.* 18. 3.

Fourthly, by praying for him, 1 *Tim.* 2. 1.

Q. *Whats the duty of Kings and Magiſtrates towards the ſubiects?*

A. To prouide that they may lead a quiet and peaceable life, in all godlineſſe and honeſty 1 *Tim.* 2. 2.

Q. *How may they prouide for all this?*

A. Firſt, if they make preparation for warr in the time of peace, as *Salomon* did.

Secondly, if they place good Iudges in the land, as *Iehoſophat* 2 *Chro.* 19. 5.

Thirdly, if they plant good Biſhops and Paſtors over all congregations, and cauſe the people to ſtand to Gods Law as *Ioſiah* did 2 *Chro.* 34. 32.

Fourthly, if they be reſolute for the adminiſtration of true juſtice without partiality, For the Throne is eſtabliſhed by righteouſneſſe, *Pro.* 16. 12.

Q. *May we alſo vnder this name, Father, vnderſtand our teachers?*

A. Yes. For the King calls *Eliſha* the Prophet his father 2 *King.* 6. 21. and Paul compares himſelfe to a father 1 *Theſſ.* 2. 11.

Q. *What is the duties of people towards their Ministers, intimated in this word Honour?*

A. Subjection, Obedience, Loue, *Heb.* 13. 17. obey them that haue the rule ouer you and submit yourselues: 1 *Thess.* 5. 12. esteeme them very hightly in loue for their workes sake that labour among you.

Q. *How far forth must the people submit themselues unto the Ministers?*

A. First, they must acknowledge that they are set over them in the Lord, *Heb.* 13. 17.

Secondly, they must giue them honour, 1 *Tim.* 5. 17.

Q. *Wherein must Ministers be obeyed?*

A. In all things which they deliver according to Scripture and no further, *Act.* 17. 11. They of *Berea* are commended for searching the Scriptures whether those things were so which they heard of the Apostles.

Q. *What meane you by loue which you say is due to Ministers?*

A. Well wishing and well doing.

Q. *What must people pray for in behalfe of their Ministers?*

A. First, that utterance may be giuen unto them to preach the mistery of Christ boldly, *Ephe.* 6. 19.

Secondly

Secondly, that the worke of God may prosper in their hands.

Thirdly, that they may be delivered from vnreasonable men.

*Wherein must people do well to their Ministers?*

A. First, they must affoard them maintenance, *Gal.* 6. 6.

Secondly, they must delight in their fellowship, *Act.* 2. 42.

Thirdly they must defend them, *Rom.* 16. 4. *Aquila* and *Priscilla* laid downe their neckes for *Paul.*

Q. *What is the Ministers duty?*

A. To teach the will of God fully and truely, *Act.* 20. 20. 21.

Secondly, to admonish them that are unruly, to comfort the feeble minded, to support the weake, 1 *Thess.* 5. 14.

Thirdly, to giue good example, 1 *Tim.* 3. 12.

Q. *May not Masters and Mistresses be comprehended under the name of Father and Mother?*

A. Yes. The servants of *Naaman* call him father, 2 *Kin.* 5. 13.

*Elisha* calls *Elias* his master, Father, 2 *Kin.* 2. 12.

And servants are commanded to honour their Masters 1 *Tim.* 6. 1.

Q. *Wherein must servants honour their*

*Masters?*

A. In ſubjection, obedience, and loue.

*Q. VVhat is meant by ſubjection?*

A. Inward feare and outward reverence 1 *Pet.* 2. 18. Servants be ſubject to your Maſters wi h all feare, that is, both inward reverence of the heart, and outward reverence of the body.

*Q. VVherein muſt Servants obey their Maſters?*

In all things, *Col.* 3. 22.

*Q. VVherein conſiſts this obedience?*

A. In humble hearkening to their commands, and carefull executing the ſame, not anſwering againe.

*Q. How muſt ſervants ſhew their loue to their Maſters?*

A. Firſt, in praying for them and theirs.

Secondly, by tending their good name.

Thirdly, by procuring their welfare, whether they be preſent or abſent, and diſcloſing all devices againſt them.

*Q. VVhats the duty of Maſters towards their ſervants?*

A. To provide for them.

*Q. VVhat muſt they provide?*

A. Firſt, imployment.

Secondly, food.

Thirdly raiment or wages.

Fourthly,

Fourthly, inſtruction.

Fifthly, correction if need be.

Sixthly, ſeaſonable reſt.

Seventhly, good example, *Pſal.* 101. 2.

Q. *Muſt we account aged perſons our Fathers &c.*

A. Yes. 1 *Tim.* 5. 1.

Q. *What duty do the younger ſort owe to the aged?*

A. They muſt riſe up before the hore head, and honour the perſon of the aged, *Leuit.* 19. 32.

Q. *What is the duty of aged perſons towards the younger?*

A. To giue good example, *Tit.* 2. 2. Aged men muſt be ſober, graue, temperate, ſound in faith, in charity, in patience, Aged weomen muſt be in behaviour as becometh holineſſe.

Q. *May they which excell in gifts be termed Fathers?*

A. Yes. *Gen.* 41. 43. *Pharaoh* commends *Ioſeph* for his wiſdome and prouidence, to be called *Abrech*, that is, tender Father, *Gen.* 4. 20.

*Iabal* is called the father of dwellers in tents, and *Iubal* the father of ſuch as handle Harpe or Organ.

Q. *What is the duty of inferiors to them that*

excell

*excell in gifts?*

A. First, they must highly esteeme them for their gifts.

Secondly, they must not envy them, but labour to profit by them. *Nebuadnezzar* made vse of *Daniels* gifts. *Pharaoh* of *Iosephs*.

Q. *Whats the duty of those that excell in gifts?*

A. To do as much good as they can, 1 *Pet.* 4. 10. as every man hath received the gift, so let him minister the same as good stewards of the manifold grace of God.

Q. *Be they also that delight to do good to the fatherlesse to be accounted fathers?*

A. Yes. *Iob.* 31. 18.

Q. *Whats the duty of the poore and Fatherlesse to such as releeue them?*

A. To honour them as their owne naturall parents.

Q. *Whats the duty of rich men?*

A. Not to eate their morsels alone, but to let the needy haue part, to bring up and guide the fatherlesse, *Iob.* 31. 17. 18.

Q. *What thinke you of Father and Mother as they stand in relation each to other?*

A. The wife must submit herselfe to her husband, *Col.* 3. 18. and honour him as *Sara* did *Abraham* calling him Lord, 1 *Pet.* 3. 6.

The

The husband must loue his wife, *Col.* 3 19. and giue honour unto her as to the weaker vessell, 1 *Pet.* 3. 7.

Q. *Thus of the precept; whats the summe of the promise?*

A. Longe life and happy dayes, *Ephe.* 6. 3.

Q. *Why are long and happy dayes promised to obedient children and such as honour their superiors?*

A. Because parents being instruments of life and Magistrates, Ministers and such as excell in gifts, meanes of happy life, 'tis equall that they which honour such be partakers of the blessing which comes by them.

Q. *But it seemes to concerne onely the* Israelites *being spoken of the land of* Canaan?

A. St. *Paul, Ephe.* 6. 3. applies it to all.

Q. *But do all dutifull children line long and happily?*

A. No. God takes some away from the evill to come, as *Ieroboams* Sonne 1 *King.* 14. 13. Some God tryes by afflictions as he did *Ioseph*, for his owne glory and the good of many. But whatsoever dutifull children lack in this world, 'tis recompensed an hundred fold in the world to come.

Q. *Thus of the fifth Commandement. What is the sixth Commandement?*

A. Thou shalt do no murder.

Q.

Q. *What is here forbidden?*

A. First, all killing of our ſelues or others, except it be by authority from the Magiſtrate.

Secondly, all hurt to the body, becauſe that is a degree of killing. As alſo all needleſſe indangering of our bodies.

Thirdly, all raſh anger ſhewed in curſing, rayling or threaning ſpeeches, *Mat.* 5. 22.

Fourthly, all hurtfull affections or deſires, as malice, envy, hatred, worldly ſorrow, carking care.

Fifthly, murthering of our owne or other mens ſoules.

Q. *How may a man be ſaid to murther a ſoule?*

A. Firſt, by drawing one into any ſinne, *Habac.* 2. 15. woe be to him that giveth his neighbour drinke to be drunken.

Secondly, by ſcandall, *Rom.* 14. 15. deſtroy not him with thy meat for whom Chriſt dyed.

Thirdly, by negligence *Ezech.* 3. 18. If thou do not admoniſh the wicked, his blood will I require at thy hands.

Q. *How do we kill our owne ſoules?*

A. By living in any ſinne. Becauſe the wages of ſinne is death, *Rom.* 6. 23.

Q. *What are we commanded in the ſixth Commandement?*

*Commandement?*

A. In thought, word, and deed, to maintein both the bodies and ſoules of our ſelues and of our neighbors.

Q. *How is the life and health of the body mainteined?*

A. By holeſome dyet and apparrell, and moderate labour and ſeaſonable reſt, and phyſicke, and eſtewing ſurfetting, and all vnneceſſary dangers. Theſe things therefore we muſt vſe our ſelues, and according to our ability, procure them for others.

Q. *How may we provide for the health of the ſoule?*

A. By cauſing the word of God to dwell richly in vs, in all wiſdome, teaching and admoniſhing one another, and comforting the feeble minded.

Q. *What is the ſeventh Commandement?*

A. Thou ſhalt not Commit adultery.

Q. *Whats here forbidden?*

A. Firſt, the outward Act of adultery, fornication, inceſt, rape, ſodomiſtry, beaſtiality &c.

Secondly, all filthy ſpeeches, and bawdy ſongs, and dalliance by eye, hand, foot, or any other member.

Thirdly, all vnchaſt luſts.

Fourthly, whatſoever is any cauſe or occaſion

casion of any uncleaneſſe, as ſurfetting drunkenneſſe, idleneſſe, immodeſt apparrell, laſcivious pictures, leaud ſpectacles.

Q. *What is here commanded?*

A. That we uſe all meanes, for the preſervation of the chaſtity and purity of the body and mind, both of our ſelues and others.

Q. *What are the moſt probable meanes?*

A. Temperance in meate and drinke, diligent following our calling, the company of ſober and chaſt perſons, modeſt apparrell, gracious ſpeech, graue behaviour, and, if nothing will ſerue, marriage.

Q. *What is the eighth Commandement?*

A. Thou ſhalt not ſteale.

Q. *What is here forbidden?*

A. Firſt, all plaine ſtealing open or ſecret, by fraud or violence.

Secondly, all covert kinds of getting from our neighbour, as by oppreſſion, extortion, and racking, by falſe weights and wares, by bribery, ſimony and vſury, by borrowing with no intent to pay, by prodigall ſpending, which robbs the wife and children, and too too often a mans ſelfe, ſo that he growes a burden to others; laſtly by reteining the hirelings wages or any thing that belongs unto any other.

Q. *What are we here commanded?*

A

A. To uſe all honeſt meanes to increaſe our owne and our neighbors eſtate, to deale plainely, juſtly, and truely, in all bargaines, and contracts whatſoever.

Q. *What is the ninth Commandement?*

A. Thou ſhalt not beare falſe witneſſe againſt thy neighbor.

Q. *What is here forbidden*

A. All falſe witneſſe bearing before a judge.

Secondly, all affirming of any untruth.

Thirdly, agravating the truth in malice, or to curry favour, as Doeg, condemned *Pſal.* 52.

Fourthly, beleeving an evill report of any man before it be prooved.

Q. *What is here commanded?*

A. Speaking the truth in ſimple aſſertions, as alſo in promiſes

Q. *When is it neceſſary to ſpeake the truth?*

A. When juſtice or charity requires.

Q. *When doth juſtice require?*

A. When we come or are called to the Barre.

Q. *When doth charity require?*

A. When it may do my neighbor good, and my ſelfe or any other no harme.

Secondly, if I ſee my neighbor wronged by a falſe ſuggeſtion, I muſt tell the truth, though

though I know it will hurt the false accuser?

*Q. What say you of truth in promises?*

A. When I promise any thing that is lawfull, I must make good my promise, though it turne to my hindrance. *Psal.* 15. 4.

*Q. Who are condemned by this Commandement?*

A. First, in generall all that loue, or make any lye by assertion or promise.

Secondly, all that conceale or dissemble the truth, when justice or charity requires it to be spoken.

*Q. But may I not make an officious lye to helpe my neighbour or saue my selfe?*

A. No, we must make neither helping lyes, though no man be hurt thereby, nor yet jesting lyes, to please the company.

God is the God of truth, and therefore condemnes all kind of lying and lyers to the lake of fire and brimstone, *Revel.* 21. 15.

*Q. Is there any difference in lyes?*

A. Some are more abominable then others, as namely, First, lyes wherein solemne testimony is given, or in sacred matters. And therefore all subscriptions, testimonialls, letters of commendation given, against the knowne truth, are most pernitious lyes.

Secondly, lyes which are bound with an oath, are most execrable: Because God which

is the God of truth and cannot lye is brought in as a patron of a lye.

Thirdly, when by falſe witneſſe a man is undon in his eſtate or life, the lyar is the ſonne of Belial, the child of perdition.

But all lyes are damnable, Therefore vnleſſe he that hath wronged his neighbor by a lye, Repent and make all poſſible ſatisfaction, he muſt needs periſh everlaſtingly.

Laſtly, they that flatter their neighbors or commend them without deſert, lay a ſnare for their ſoules, and they are abominable lyars.

Q. *What is the tenth Commandement?*

A. Thou ſhalt not covet &c.

Q. *What is here forbidden?*

A. All inordinate luſting, or wiſhing to haue that which is another mans.

Q. *Why ſay you all inordinate luſting?*

A. Becauſe naturall luſting after things tending to preſervation of the body, as meat, drinke, ſleep, and the luſting of the ſpirit againſt the fleſh, are not here forbidden.

Q. *What then properly is that luſting condemned under the word coveting?*

A. The delightfull motion or ſtirring of the heart to any thing againſt the will of God.

The very firſt motions or ſtirrings of our

hearts to that which is unlawfull are here condemned, though we do not yeeld consent unlawfully to follow after it.

Q. *Giue me some instance?*

A. In my iourny I passe by a faire house, or goodly feild, and wish presently, O that I had that faire house or pleasant feild. I meet upon a sudden a beautifull woaman, myselfe being married, I wish that shee were my wife. Now though with *Ahab* and *David* I persecute not these things any further, nor yeeld consent to seeke after them, I am condemned by this Commandement.

Q. *What difference is there betwixt this and the former Commandements?*

A. The other Commandements condemne coveting or lusting after that which is anothers with consent. This Commandement condemnes the very first motions of the heart to any thing that is another mans though there be no deliberate consent.

Q. *For the better opening of this point, lay downe the order and degrees by which sinne is perfected.*

A. They are these. First, from the naturall corruption of the heart, wherein are the seeds of all sinne, there ariseth an evill thought as of murder, vncleanesse, theft, slander.

Secondly, this evill thought engendreth a kind

kind of delight.

Thirdly, the delightfull motion cauſeth deliberation about the embracing of the thing corruptly deſired.

Fourthly, upon deliberation enſueth conſent of the will.

Fifthly, after conſent comes approbation and a ſetling of the heart upon it as upon a thing to be deſired.

Sixthly, comes conſummation of the act.

Seventhly, cuſtome.

Eighthly, defence.

Ninthly, hardneſſe of heart.

Now in this coveting, though there be but two or three of the fore named degrees, and it doe not proceed to conſent, yet it is a ſinne, and condemned in the tenth Commandement.

Q. *Why doth the Lord condemne the very firſt motions of ſinne?*

A. That he may ſtop us from aſcending to the higheſt degree.

Q. *What it here commanded?*

A. To keepe our hearts free from the very firſt motions unto any ſinne. And that we be truely contented with our owne outward eſtate, and rejoyce in the wellfare of our neigh bors, exerciſing our ſpirits in holy motions.

Q. *Is any man able to keepe these Commandements as you haue expounded them?*

A. No.

Q. *Why then are they propounded unto us?*

A. First, to convince us of sinne, *Rom.* 3. 20.

Secondly, to be a rule of life whereby we may endeavour to order our stepps. And if there be a willing mind and we fly to Christ for a supply, God will accept the good will for the deed.

Q. *Is not the Law then propounded that doing the same we might be justified thereby?*

A. No. For by the workes of the Law there shall no flesh be justified in Gods sight, *Rom.* 3. 20.

Thus of the ten Commandements.

Q. *Which are the second part of the Catechisme.*

*What is the third part of the Catechisme?*

A. Prayer.

Q. *What reasons are there to moone all men to pray?*

A. Many, some concerning God, some concerning our selues.

Q. *How many concerning God?*

A. Three. First, because prayer is a principall part of his service.

Q. *How doth that appeare?*

A

A. Firſt, becauſe Gods houſe is called the houſe of Prayer, *Iſa.* 56. 7.

Secondly, becauſe the Saints were ſo frequent in prayer *Dan.* 6. 10. *Pſal.* 50.

Q. *What is the ſecond reaſon?*

A. Becauſe by hearty prayer God is greatly honoured.

Q. *How doth that appeare?*

A. He that prayes in faith acknowledgeth God to be, Firſt, infinite, every where preſent.

Secondly, a knower of the heart.

Thirdly, the giver of every good gift.

Fourthly, a God full of mercy and al goodneſſe.

Fifthly, Almighty.

Sixthly, true of his word.

Now he that attributes all theſe things to God, doth greatly honour him.

Q. *What is the third reaſon on Gods part to moove us to pray?*

A. Becauſe God often commands vs to pray and promiſes to heare, *Pſal.* 50. 15. *Mat.* 7. 7.

Q. *How many reaſons haue we to moove us to pray concerning our ſelues?*

A. Fiue. Firſt, neceſſity of prayer.

Secondly, the profit.

Thirdly, the powerfullneſſe.

Fourthly, the dignity.

Fifthly, the delight.

Q. *Why is it neceſſary for us to uſe prayer?*

A. Becauſe prayer is the ſanctified meanes which God hath ordeined for the obteining of all things, *Mat.* 7. 7. *Iam* 4. 3.

Q. *God hath determined already what he will giue, and when and how, and to whom; therefore it may ſeeme needleſſe for any man to pray?*

A. As God hath fore ordeined all things ſo he hath appointed meanes; and the moſt ſanctified meanes is prayer.

Q. *Many profane men which call not on God haue many good things: yea all things come a like to all,* Eccle. 9. 2.

A. The good things which wicked men haue are hurtfull vnto them, becauſe they are not ſanctified by prayer. *Sauls* Kingdome, *Nebuchadnezzars* Dominion, *Herods* Eloquence, *Dives* his wealth brought them to deſtruction, becauſe they were not ſanctified by prayer.

Q. *For what is prayer profitable?*

A. The ſcripture ſhewes both by doctrine and example, that prayer is a ſoueraigne remedy againſt all evill, and a ſure meanes to procure any good, *Iam.* 5. 16.

Q. *What is the powerfullneſſe of prayer?*

A.

A. When God was very angry with the Israelites, Moses by prayer held his hands, Exod. 32. 10.

Q. *But many pray and do not obteine?*

A. First, many pray amisse *Iam.* 4. 3. they pray for things needlesse, or to bestow vpon their lusts, or they pray not in faith, or they liue in some sinne and then God will not heare their prayer, *Psal.* 66. 18.

Secondly, many do not marke how God answers them. For God many times giues that which is better, or he giues grace to beare the want.

Thirdly, God sometimes deferrs to heare us, that he may try our faith and patience.

Q. *What is the dignity of prayer?*

A. It is great dignity that God who is clothed with majesty, giues us wretches leaue to come unto him by prayer at all times and in all places, for all things that we need.

Q. *What delight is in prayer.*

A. David saith, *Psal.* 63. 4, 5. that whiles he lifts up his hands in Gods name, his soule shall be filled as with marrow and fatnesse, Doubtlesse faithfull and hearty prayer is the most pleasant exercise in the word.

Q. *Seing prayer is so necessary and profitable, shew me what true prayer is, and what be the seuerall parts of prayer, and what condi-*

*tions are required in every one that prayes, and what is the time of prayer?*

A. For the first, true prayer is the lifting vp of the heart by the spirit unto God, in the name of Iesus Christ.

Q. *What be the parts of prayer?*

A. Confession, Petition, Thanksgiving.

Q. *What must we confesse?*

A. First, Gods greatnesse and goodnesse, which is called invocation.

Secondly, we must confesse our owne unworthinesse, wickednesse and wretchednesse.

Q. *What must we aske?*

A. Both temporall and spirituall good things, for our selues and others.

Q. *For what must we giue thanks?*

A. For all things, 1 *Thes.* 5.

Q. *What conditions are required in every one that would pray aright?*

A. Fiue. First, he must be a righteous man, *Iam.* 5. 16.

Q. *Why, but there is none righteous?*

A. Absolutely righteous there is none. But it pleaseth God to account them righteous who beleeue in Christ, and abhorr sinne, and endeavour to worke righteousnesse.

Q. *What is the second condition?*

A. We must be clothed with humility,

2 *Chro.* 7. 14. *Isai.* 66. 2. God giues grace to the humble, but resists the proud.

Q. *What is the third condition.*

A. Fervency. *Iam.* 5. 16. *Rom.* 12. 11. be fervent in spirit.

Q. *What is the fourth condition?*

A. Loue and charity, 1 *Tim.* 2. 8. we must lift up holy hands without wrath 1 *Cor.* 16. 14.

Q. *What is the fifth condition?*

A. Faith. *Iam.* 1. 5. If any of you lacke wisdome let him aske it of God &c. but let him aske in faith, nothing wavering. *Heb.* 11. 6. without faith it is impossible to please God.

Q. *What kind of faith is required in prayer?*

A. First, faith in Gods providence.

Secondly, faith in Gods promise, *Psal.* 146. 5. 6. or we must beleeue Gods power and his loue.

Q. *But every body saith he beleeues; How shall I know whether I pray in faith or not?*

A. By three signes. First, if thy minde be quiet and comfortable within thee, when thou hast made thy request knowne unto God, as *Hannahs* was 1 *Sam.* 1. 18.

Secondly, if thou persever in prayer till thou be hard, as the *Cananitish* woman,

Thirdly, if thou beest carefull to vse meanes and such meães onely as God allowes for compassing that for which thou prayest.

Q. *What is the set time of prayer?*

A. The Scripture saith pray continually, 1 *Thess.* 5. 17.

Q. *How may we fullfill this precept?*

A. First, if we attend on prayer at all times when the Church commands.

Secondly, if we pray every day morning and evening, and when we enter vpon any buysinesse and at meales.

Thirdly, if we often take occasion to lift up our hearts, unto God and in every need looke up unto him.

Lastly, if we continue to do thus constantly to our liues end.

Q. *After what manner must we pray?*

A. Christ saith *Mat.* 6. 9. After this manner pray ye, *Our Father which art in Heaven &c.*

Q. *What is Christs meaning?*

A. Either in these words, or according to the tenor of these words.

Q. *How many things do you obserue in this forme of prayer?*

A. Two. First, the declaration of our desires.

Secondly,

Secondly, the teſtification of our faith in the word Amen.

Q. *How many wayes are we taught here to expreſſe our deſires?*

A. Three. Firſt in invocation or calling upon God in theſe words; *Our father which art in heaven.*

Secondly, in ſupplication and deprecation, In the ſixe petitions.

Thirdly, in a forme of praiſe. *For thine is the Kingdome, power, and glory for ever:* wherein is rendred a reaſon why we direct our prayers to God alone.

Q. *Firſt, touching invocation, In that Chriſt teaching us to pray Commands us to begin with calling on the name of God, what do you learne?*

A. That 'tis not fit to come into Gods preſence abruptly, raſhly, or without reverence, but giving unto him his due Titles.

Q. *But God hath very many Titles in ſcripture, as* Iehovah, the Lord, the Almighty, the Lord of Hoſts, the God of Iſrael, *and many more, to name all theſe in one prayer is too long?*

A. Therefore the Saints vſe to giue God that Title which is moſt ſutable to the preſent occaſion for the whetting of their deſires and the ſtrengthening of their faith.

Q.

Q. *Giue me some instance?*

A. *Dauid* praying against his malicious and cruell enemies *Psal.* 94. 1. begins with this Title, *O Lord God to whom vengance belongeth, shew thy selfe.*

*Ezechiah* praying against a great army *Isai.* 37.16. begins, *O Lord of Hosts, God of Israell.*

The Apostles being to choose one in the roome of *Iudas Act.* 1. 24. *begin, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen?*

Q. *What do you obserue concerning the Title here given unto God,* Our Father which art in heaven?

A. We being in this prayer to pray for all good and against all evill, Christ hath put into our mouthes such a qualified Title, as may giue us confidence in every respect.

Q. *By how many arguments is God described unto us in these words,* Our father which art in heaven?

A. By two: First, by the relation which is betwixt him and his elect in Christ, in that we are taught to call him our Father, which argues his goodnesse.

Secondly, by a note of his Soveraigne power and Majesty, in the words, *which art in Heaven,* which argues his greatnesse.

Q. *Why would Christ haue us in the beginning*

*ginning of our prayers, to thinke upon Gods goodneſſe and greatneſſe?*

A. That our faith may haue a ſure foundation to build it ſelfe upon.

Q. *More ſpecially what do you obſerue in theſe words,* Our Father.

A. Two things. Firſt the condition of us that pray in the pronoune poſſeſſiue, Our.

Secondly, the nature of him to whom we pray, in the Title, *Father.*

Q. *What doth the word, our, import?*

A. Two things. Firſt, a proprietie.

Secondly, a communitie.

Q. *How a propriety?*

A. In that we call God, not barely Father but our Father, it implyes that we make account we haue propriety, right and intereſt in him, and acknowledge our ſelues to be his children.

Q. *Is not this preſumption in us wormes, to call God our Father?*

A. 'Tis not preſumption, but faith, grounded upon the covenant, 2 *Cor.* 6. 16. I will be their God and they ſhall be my people.

Secondly, as many as beleeue haue this Dignity given unto them, to be the Sonnes of God, *Ioh.* 1. 12. Therefore they may ſafely call God Father.

Q. *How doth this word* Our, *imply a communitie?*

munity?

A. When we say every one, not my Father, but our father, we acknowledge all beleevers to be our brethren and sisters, and that they haue every one of them the like propriety, right and interest in God that we haue: yea more, In this word *Our*, we present our brethrens case unto God as well as our owne.

Q. *What do you learne hence?*

A. That beleevers must needs be blessed and happy, because continually they haue many praying for their wellfare. For wheresoever there are any true Christians, they pray for all other Christians as well as for themselues.

Q. *Thus for the condition of us praying. Now for the nature of him to whom we pray, intimated in the name Father, How may we call God Father?*

A. First, because he made us, *Malac.* 2. 10.

Secondly, as we are Christians: God in Christ is become our Father. *Ephe.* 1. 5. *Ioh.* 20. 17. *Rom.* 8. 15.

Q. *What use do you make of this doctrine that all beleevers may call God father?*

A. First, I learne to admire Gods loue 1 *Ioh.* 3. 1. Behold what maner of loue the father

Father hath beſtowed upon us, that we ſhould be called the Sonns of God. Behold is a note of admiration.

Q. *What is the ſecond uſe of this that we may call God father?*

A. Firſt, we muſt do our dutie.

Secondly, we muſt claime our prerogatiues.

Q. *Whats our duty to God as he is our father?*

A. A Sonne honoureth his father, *Mala.* 1. 6.

Q. *Wherein ſtands this honour?*

A. In ſixe things. Firſt, in loving him, becauſe he hath adopted vs to be his Sonnes 1 *Ioh.* 4. 19.

Secondly, in lawfull obedience 1 *Pet.* 1. 17.

Thirdly, in reſembling him, *Ephe.* 5. 1.

Fourthly, in ſubjecting our ſelues to his correction, *Heb.* 12. 19.

Fifthly, in depending upon him, *Mat.* 6. 13.

Sixthly, in being thankefull, *Pſal.* 50 23.

Q. *What be the prerogatiues which we may claime, God now being our father?*

A. Fiue. Firſt, God will ſpare us as a father ſpareth his ſonne *Mala.* 3. 17.

Secondly,

Secondly, he will never forsake us, *Heb.* 13. 5.

Thirdly, we may boldly come into his presence to aske any thing in this world, *Ioh.* 16. 23.

Fourthly, we may haue boldnesse at the day of judgement 1 *Ioh.* 4. 17.

Fifthly, if God be our father, then we are his children; if children then heires, ioynt heires with Christ, *Rom.* 8. 17.

Q. *In that we haue God to our father, and thereby are ioynt heires with Christ, what ought to be our resolution?*

A. We must scorne to subject our selues to the base courses of ordinary worldlings, and know our Dignity.

Q. *What base courses do you meane?*

A. First, if we haue this worlds good, we must no set our hearts upon it.

Secondly, if we want wealth, we must not greedily scrape and rent our hearts for it, but humbly make knowne our requests to our heavenly father, whose the whole earth is, &c.

Thirdly, whatsoever losse or crosse befalls us, we must not greiue as men forelorne, but looke up to our father, who hath promised a good issue in all trouble.

Fourthly, we must not feare the face of man

man, who can do to vs no more then our father will permit.

Fifthly, we must not yeeld to commit any sinne for honour, pleasure or riches.

Sixthly, we must not envy great rich worldlings, considering that their estate is nothing answerable to ours, who haue a father in heaven.

Q. *What is here meant by Heaven the note of Gods Soveraignety?*

A. The third Heaven, or the Heaven of Heavens, where Christ sits at the right hand of God.

Q. *Is God conteined within the compasse of the Heavens?*

A. No. *Salomon* saith, 1 *Kin.* 8. 27. Behold Heaven, and the Heaven of Heavens, cannot conteine thee.

Q. *Why then is God who is every where said to be in the Heavens?*

A. First, because his Majesty and glory is there most manifested to Christ and the Holy Angels and the soules of the righteous. Heaven is Gods most glorious throne.

Secondly, to distinguish him, not onely from our earthly fathers, but also from all false Gods, who, whersoever, they are not in Heaven, the place of blisse.

Thirdly, to declare his great power over

all that are on earth.

Q. *What vse do you make of this?*

A. *Salomon* saith *Eccle.* 5. 2. be not rash with thy mouth: let not thy heart be hasty to vtter any thing before God: for God is in Heaven and thou art vpon the earth.

Secondly, if God which is our father, be in heaven, we must account heaven our country and esteeme our selues here but pilgrims, longing to be in heaven, that we may be with our father and our elder brother Christ, *Phil.* 1. 23.

Thirdly, if God prolong our dayes on earth, yet we must haue our conuersation in heaven, where God and Christ are, *Phil.* 3. 20.

Q. *What learne you from all these words* Our father which art in heaven?

A. First, when I consider Gods fatherly goodnesse, I am perswaded to loue him.

Secondly, when I thinke vpon Gods heauenly Majesty, I am bound to walke reuerently before him.

Thirdly, when I remember both together I resolue to put my whole trust in him for euer.

Q. *Thus much for the preface standing in invocation. Now for the second part containing the petitions. How many petitions be there*

A

A. Sixe. Three concerning God: Three concerning our selues.

Q. *In that the glory of God is set before our owne good, what do you note?*

A. That the cheefe thing which all creatures must respect is the glory of God, 1 Cor. 10. 31.

Q. *What is the first petition?*

A. Hallowed be thy name.

Q. *What is meant by this word* name?

A. God himselfe made knowne vnto us any way.

Q. *How many wayes is God made knowne vnto us?*

A. Foure. First, by his Titles, as *Iehovah, the Lord of Hosts*, possessor of heaven and earth, to which we may add The Father, Sonne and Holy Ghost.

Secondly, by his attributes or properties as wisdome, power, justice, mercy, truth, holinesse &c.

Thirdly, by his workes, which are either permanent, as the creation of the world, the redemption of man kind, continuall preservation of all things: or else transient, as the daily workes of mercy and judgement shewed upon the world.

Fourthly, by his ordinances, as preaching of the word, invocation: The administra-

tion of the Sacraments; order and discipline in the Church: and government and all seuerall callings in the common wealth.

Q. *Do you desire in this petition that God in all these may be hallowed?*

A. Yes.

Q. *What meane you by the word* hallowed?

A. To hallow is to sanctifie, or make holy.

Q. *But Gods name was most holy from everlasting?*

A. Therefore here we pray that Gods name, which is in it selfe most holy, may be discerned and confessed to be so, and used in most holy manner by us and all people upon all occasions.

Q. *How may we hallow Gods name?*

A. First, if we use his Titles with honourable respect.

Secondly, if we humbly acknowledge all his properties, as namely his wisdome, power, iustice, truth, mercy, holines &c.

Thirdly if we praise him in his workes of creation, redemption, and preservation &c.

Fourthly, if we use all his ordinances with reverence and Godly feare.

Q. *What reasons and motions haue we to pray, That Gods name may be hallowed?*

A.

A. Fiue. Firſt, becauſe God is ſo holy *Iſai.* 6. 3. *Revel.* 4. 11. 1.

Secondly, becauſe God made all things for his owne glory, *Pro.* 16. 4.

Thirdly, becauſe it is ſo neglected by all ſorts.

Fourthly, becauſe our hearts are poyſoned with loue of our owne Names.

Fifthly, becauſe God hath ſaid that he will honour thoſe that honour him. 1 *Sam* 2. 30. *Deu.* 28. 58.

Q. *How many wayes may we fall into this ſinne of diſhonouring Gods name?*

A. Three. Firſt in heart.

Secondly, in word.

Thirdly, in deed.

Q. *How in heart?*

A. Sixe wais. Firſt, if we be ignorant of his reuealed will.

Secondly, if we haue a meane opinion of God.

Thirdly, if we forget his wonderfull workes.

Fourthly, if we do not beleeue him upon his word, as *Moſes*, *Numb.* 20. 12.

Fifthly, if we do not loue him, feare him, and truſt in him

Sixthly, if we haue no zeale for his name.

Q. *How in word do we not hallow Gods nam*

A. Foure wayes. First, if we ſpeake not for him when he is dishonoured.

Secondly, if we confeſſe not his truth, being called.

Thirdly, if our mouthes be not often filled with thanks and praiſe.

Fourthly, if we ſpeake any thing againſt Gods honour, or not reverently.

Q. *How indeed do we not hallow Gods name?*

A. When our converſation is not anſwerable to our profeſſion.

Q. *What be the cauſes why many do not hallow Gods name?*

A. Foure. First, ignorance.

Secondly, inconſideration.

Thirdly, pride of heart, and fond ſelfe loue.

Fourthly, loue of the world and the things of this world.

Q. *How may all theſe be rooted out?*

A. If we meditate on Gods word day and night and pray fervently, as Chriſt teacheth, *Hallowed be thy name?*

Q. *What is the ſecond petition?*

A. Thy Kingdome come.

Q. *What is a Kingdome?*

A. An eſtate wherein one ruleth and many are ſubject unto him.

Q

Q. *How manyfold is Gods Kingdome?*

A. Threefold. First, of nature.
Secondly, of grace.
Thirdly, of glory.

Q. *What is Gods Kingdome of nature?*

A. That which is commonly called the Kingdome of power or providence, wherein God rules all creatures as an absolute Lord, 1 *Chro.* 29, 11.

Q. *But the Devill and wicked men freely play their parts?*

A. They can do no more then God allowes them to do, *Act.* 4. 28.

Q. *What is the Kingdome of grace?*

A. 'Tis that estate wherein God doth rule the hearts of his people by his word and spirit; and 'tis called the Kingdome of his beloved Sonne, *Col.* 1. 13.

Q. *What is the Kingdome of glory?*

A. It begins at the day of judgement, when Christ having put downe all rule shall deliver the Kingdom unto God, that he may be all in all, 1 *Cor.* 15. 24.

Q. *Which of these Kingdomes is here ment?*

A. These three are not severall Kingdoms, but different Administrations of the same Kingdome, and therefore we pray that they may all come.

Q. *But the Kingdome of power is already*

come: God doth whatsoever he will, Psal. 115. 3.

A. First many do not see and acknowledge this.

Secondly, we pray for the continuance of this Kingdome for the avoyding of confusion

Q. *The Kingdome of grace being come in great measure, how do we pray that it may come?*

A. First, that God would be pleased to call all whom he will saue to the knowledge of the truth, faith in Christ and the practise of godlinesse.

Secondly, that the Throne of Christ may be established to the ruine of his enemies.

Thirdly, that the officers of this Kingdome, as Magistrates and Ministers, may looke to the due preaching of the word and right administration of the Sacraments.

Q. *As we haue an eye to the Kingdome of glory, how do we pray, Thy Kingdome come?*

A. That God by all meanes would hasten it, because till then the workes of the Devill will not vtterly be dissolved.

Q. *What is the third petition?*

A. Thy will be done in earth as it is in heaven.

Q. *What meane you by Gods will?*

A. The things which God willeth.

Q.

Q. *What things doth God will?*

A. They are partly ſecret, partly revealed.

Q. *What be the ſecret things?*

A. Firſt, the number of the elect, 2 *Tim.* 2. 19.

Secondly, times and ſeaſons, *Act.* 1. 7.

Thirdly, the day of judgement, *Mar.* 13. 32.

Fourthly, the calling of the Iewes, *Rom.* 11. 25.

Fifthly, the deſtruction of *Antichriſt*, *Revel.* 19. 20.

Q. *What do you pray concerning theſe and ſuch like points of Gods ſecret will?*

A. We pray that God would effect them in his due time; and in the meane time giue us patiẽce to waite, neither curiouſly praying into Gods ſecrets, nor repining if he ſeeme to prolong the time.

Q. *What be the principall points of Gods revealed will?*

A. Foure. Firſt, obedience to the Commandements.

Secondly, faith in Chriſt.

Thirdly, new obedience.

Fourthly, patience under the croſſe.

Q. *Is it Gods will that all men ſhould yeeld exact obedience to all the Commandements?*

A. Yes. And whoſoever breakes any Commandemen

Commandement is accurſed, *Gal.* 3. 10.

Q. *How may this curſe be remooved?*

A. By doing a ſecond point of Gods will, that is, by beleeving in Chriſt, *Ioh.* 3. 16.

Q. *Is it ſuffitient to ſalvation to beleeue that Chriſt dyed for us?*

A. They which beleeue in God muſt be carefull to maineteine good workes, *Tit.* 3. 8. 1 *Theſſ.* 4. 3.

Q. *Whats the fourth part of Gods revealed will?*

A. That every one patiently take up his croſſe dayly and follow Chriſt, *Luk.* 9. 23. *Act.* 14. 22.

Q. *What do we pray concerning all theſe points of Gods revealed will?*

A. That God would teach and inable us and all men to do and ſuffer continually that which God hath ſignified to be his will.

Q. *Whats the meaning of the words,* In earth as it is in heaven?

A. That we men on earth may do Gods will, as the holy Angels and bleſſed ſpirits in heaven do.

Q. *How is that?*

A. Firſt, wittingly, grounding our obedience upon knowledge.

Secondly, fully and wholely not neglecting any one point

Thirdly,

Thirdly, ſincerity with true hearts not for any by reſpect.

Fourthly, cheerefully with ready minds.

Fifthly, ſpeedily without delay.

Sixthly, humbly, without pride.

Seventhly, earneſtly, zealouſly, couragiouſly.

Eighthly, conſtantly unto the end.

Thus do the holy ſpirits do Gods will, and we pray that we alſo may ſo do it.

Q. *What do you gather from hence?*

A. Foure things. Firſt, that 'tis not enough to know Gods will, or talke of it, but we muſt be doers of it, *Mat.* 7. 21.

Secondly, that we muſt do Gods will in the manner that he commands.

Thirdly, in that Chriſt teacheth us to pray to God that we may do his will, I learne that without Gods helpe we can do nothing that is good.

Fourthly, if we ſay heartily, *Thy will be* done, we muſt endeavour effectually to do the ſame. For hearty deſire is alwayes ſeconded with earneſt endeavour, and uſing of the beſt meanes we can to effect that which we deſire.

Q. *What meanes may we uſe to further us to do Gods will?*

A. Firſt, we muſt greatly bewaile our naturall

turall indiſpoſition to do Gods will, *Pſal.* 119. 5.

Secondly, we muſt labour thoroughly to know Gods will by meditating in his word day and night, *Pſal.* 119. 174.

Thirdly, we muſt earneſtly pray to God to teach us to do his will, *Pſal.* 143. 10.

Fourthly, if we effectually and ſincerely do Gods will, we muſt deny our ſelues and renounce our owne will, *Luk.* 9. 23.

Q. *This is an hard ſaying: may we not do our owne will and Gods will too?*

A. No. For firſt, untill we renounce our owne will, God will accept no ſervice of vs, *Iſai.* 58. 3, 4.

Secondly, if we follow our owne will, we ſhall haue no reſt, *Ierem.* 16. 12, 13

Thirdly, if we will renounce our owne will and do Gods will, we ſhall haue our owne will in the end. *Pſal.* 37. 4.

Q. *What is the fifth meanes in furthering us to do Gods will?*

A. The conſideration of the reaſons mooving us thereunto.

Q. *What are the reaſons?*

A. Foure. Firſt, becauſe God doth ſo greatly deſire it.

Q. *How doth that appeare?*

A. Firſt, becauſe he ſtraightly commands

mands us *Deu.* 12. 1, 32.

Secondly, becauſe he makes promiſe that he will bleſſe us *Exod.* 23. 25.

Thirdly, becauſe he uſeth ſuch fearefull threatnings, *Deu.* 4 23, 24.

Fourthly, becauſe he greevouſly complaines when we do not his will, *Iſai.* 1. 2. &c.

Fifthly, becauſe he earneſtly wiſhes it, *Deu.* 5 29.

Q. *What is the ſecond reaſon?*

A. Becauſe Chriſt made it his meate to do Gods will, *Ioh.* 4. 34. and the Saints rejoyce to do it, *Pſ.* 40. 8.

Q. *What is the third reaſon?*

A. Becauſe our election, creation, redemption, vocation, regeneration, Adoption, juſtification, hope of glory, chalenge vs to do Gods will.

Q. *What is the fourth reaſon?*

A. The benefite that comes by doing Gods will.

Q. *What is the benefite?*

A. Firſt, if any man do Gods will he is ready to heare him, *Ioh.* 9. 31.

Secondly, great is the dignity of ſuch as do Gods will.

Q. *How doth that appeare?*

A. Firſt, they are accounted wiſe men,

*Deu.*

*Deu.* 4. 6.

Secondly, they are ſtiled men after Gods owne heart, *Act.* 13. 22.

Thirdly, Chriſt affirmes ſuch to be his neereſt freinds, *Mar.* 3. 35.

Fourthly, they onely ſhall enter into heaven, *Mat.* 7. 21. and abide for ever. 1 *Ioh.* 2. 17.

Q. *Whats the fourth petition?*

A. Giue us this day our daily bread.

Q. *How many things do you note?*

A. Two. Firſt, the thing deſired, bread. Secondly the circumſtances.

Q. *What is meant by bread?*

A. Firſt, that which we properly call bread.

Secondly, all manner of food.

Thirdly, whatſoever is needfull for the preſervation of life, as apparrell, houſes &c.

Q. *How many circumſtances do you obſerue?*

A. Sixe.

Q. *What is the firſt circumſtance?*

A. The perſon of whom bread is asked that is, God.

Q. *What is the ſecond circumſtance?*

A. The way whereby we receaue bread, that is, by gift.

Q. *What learne you from theſe two circumſtances?*

cumstances?

A. Two things. First, that God is the fountaine of every good thing, *Iam.* 1. 17. Secondly, that no man hath any thing but by Gods free gift, 1 *Cor.* 4. 7. *Psal.* 145. 15.

Q. *What meane you by this word* Giue?

A. First, I beg the things which I want. Secondly, I pray for the continuance of the things which I haue. Thirdly, for a blessing upon all, that I may use them aright and comfortably.

Q. *What is the third circumstance?*

A. The persons for whom we pray in this particle vs, that is myselfe and all others.

Q. *What learne you hence?*

A. That 'tis the dutie of all to pray one for another, *Iam.* 5. 14.

Q. *What is the fourth circumstance?*

A. The time when we desire this bread, that is, this Day.

Q. *What learne you hence?*

A. That our desires for temporall things ought to be confined to the present time, *Mat.* 6. 34. Christ saith take no thought for to morrow.

Q. *Doth not this open a gap to idlenesse?*

A. No. For though we are forbid carking care, yet we are commanded prouident

care

care, laying up that which God daily giues against the time of need, after the example of the *Ant*, *Pro.* 6. 6, 7.

Q. *What is the fifth circumstance?*

A. The propriety of the bread we aske, to wit our owne.

Q. *What call you our bread?*

A. That which we haue right to in Christ and before men.

Q. *What is our owne before men?*

A. That which we get by our honest labour, 2 *Thess.* 3. 12. and that which discend upon us from our freinds, unlesse we know it was unlawfully gotten.

Q. *What is our owne in Christ?*

A. That which we sanctifie by the word and prayer, 1 *Tim.* 4. 5.

Q. *How is our bread sanctified by the word?*

A. When we take warrant and direction from the word concerning the use.

Q. *What warrant doth the word giue for using the creatures?*

A. That if we beleeue in Christ we haue right and title to them, *Tit.* 1. 15.

Q. *What direction giues the word touching the creatures?*

A. That we use them soberly, *Luk.* 21. 34. and thankefully, 1 *Thess.* 5. 18.

Q. *What is the sixth circumstance?*

A.

A. The portion of bread, both how much and what sort we desire in this word, Daily.

Q. *What meane you by dayly bread?*

A. Ordinary convenient maintenance, such as day by day we stand in need of, in respect of our persons and places.

Q. *What learne you hence?*

A. That our desires must not be set upon abundance or delicats, having foode and rayment we must there with be content. *1 Tim.* 6.8.

Secondly, in that we pray for daily bread, it appeares our bodies are weake and fraile, because they must be restored and nourished by dayly food.

Thirdly, in that all the rich which haue abundance already, are taught to pray, *give us this day our dayly bread*, I learne, *that man liveth not by bread onely, but by every word which proceedeth out of the mouth of God.* Mat. 4.

Q. *What is the meaning of that place?*

A. That it's not the bare substance of bread that nourisheth us, but Gods blessing, proceeding from his word, decree and ordinance, which makes our food fit for sustenance. Gods blessing is the staffe of bread, see *Isa.* 3. 1. *Hag.* 1. 6.

Q. *What's the fifth petition?*

A. Forgiue us our debts, as we forgiue our debters.

Q. *What is here meant by debts?*

A. Sinnes as they are called, *Luk.* 11. 4.

Q. *Why are our sinnes called debts?*

A. Becauſe they bind us over to punishment which is death, *Rom.* 6. 23.

Q. *What learne you hence?*

A. Seven things. Firſt, that we are all ſinners, 1 *Ioh.* 1. 8.

Secondly, that we muſt confeſſe our ſinns and judge our ſelues, 1 *Ioh.* 1. 9. 1 *Cor.* 11. 31.

Q. *Is it not neceſſary to confeſſe our ſinnes to men?*

A. Yes, in two caſes. Firſt, when we haue giuen offence unto our neighbours *Mat.* 5. 23. 24.

Secondly, when any ſinne lyes heavy upon our conſciences. In both reſpects I take it, St. *Iames* ſaith, confeſſe your faults one to another, and pray one for another that ye may be healed, *Iam.* 5. 16.

Q. *Whats the third thing which ye learne?*

A. That we muſt begge forgiueneſſe of God for all our ſinnes both originall and actuall, *Hoſ.* 14. 2.

Turne to the Lord, ſay unto him take

way all iniquity.

*Q. Why, but some sinnes are so smale and veniall that we need not name them.*

A. Christ saith, *Mat.* 12. 36. That we shall giue account of euery idle word.

*Q. Whats the fourth point which you learne?*

A. That we must pray for forgiuenesse of sinne daily, as we pray for daily bread.

*Q. What reason can you yeeld?*

A. First *Dauid* and *Daniell* and *Paul* prayed daily.

Secondly, we sinne daily, therefore we must pray daily for forgiuenesse of sinne, least we dy in sinne.

*Q. Whats the fifth point which you learne?*

A. That we must pray daily for all others as well as for our selues, *Dan.* 9. 19. 20. he prayed for forgiuenesse of the sinnes of the people, *Luk* 23. 34. Christ prayes that his enemies might be forgiven, *Act.* 7. 60. *Steven* prayed that his persecuters might be forgiuen.

*Q. What is the sixth thing which you learne?*

A. That our sinnes are done away onely by Gods forgiuenesse.

*Q. How doth God forgiue sinne?*

A. When he blotts out our transgressions for his owne sake, that is of his free grace, *Esai.* 43. 25.

Q. *Why, but God forgiues no man who Christ doth not redeeme by his blood: therefore Gods forgiuenesse is not free:*

A. 'Tis Gods free grace that gaue Christ to redeeme us; therefore redemption through Christs blood and forgiuenesse of sinne thorough the riches of Gods grace, are joyned together, *Ephe.* 1.7.

Q. *Whats the seuenth thing which you learne?*

A. That God will not forgiue us except we forgiue others, as Christ shewes, *Mat.* 6. 15.

Q. *Why is this clause added?*

A. To teach us to go to God in faith, and with repentance. For though here be named but one sinne, which we professe we forsake, that is, hatred and revenge, yet all sinnes are to be understood.

Q. *Why is this sinne onely named?*

A. First, because 'tis most sutteable to the occasion.

Secondly, because 'tis most hard to forgiue others, therefore 'tis here set as a touchstone.

Thirdly, Christ hereby meets with the hypocrisie and injustice of many mens hearts who will haue forgiuenesse of God and yet not forgiue others.

Q. *Why, but how can man forgiue? this belong*

*belongs onely to God?*

A. In every treſpas againſt man there are two things. Firſt, an offence againſt Gods law, Becauſe he forbids us to offend any man.

Secondly, injury done to man in reſpect of body, good or good name. The former, man cannot forgiue: but the latter he may, and muſt.

Q. *But am I bound in conſcience fully and freely to forgiue my brother what wrong ſoever he doth unto me?*

A. Touching this point three things muſt be conſidered. Firſt revenge and hatred.

Secondly, cenſure or judgement.

Thirdly, puniſhment or ſatisfaction.

Firſt, reveng and hatred muſt alwayes be forborne, and we muſt be ſo far from bearing a grudge, that we muſt loue thoſe that wrong us, *Levit.* 19. 18. *Mat.* 5. 44.

Q. *What ſay you concerning cenſure or judgement?*

A. We may in place fitting cenſure thoſe as evill doers, which haue done vs great wrong untill they repent. So doth *St. Paul* 2 *Tim.* 4. 14. But the faſhion of the world is abominable, When they heare or ſurmiſſe that any hath done them wrong, they go about

bout railing on him in every place.

Q. *What say you touching punishment or satisfaction?*

A. In smaler wrongs, such as fall out daily betwixt those that dwell together, I must not stand upon satisfaction, but passe them by in charity. But in greater wrongs, such as greately concerne my estate, life, or good name, I am not bound to forgiue punishment or satisfaction, untill my neighbour repent, *Luk.* 17. 3. If thy brother trespasse against thee, rebuke him; If he repent, forgiue him.

Q. *What repentance doth Christ meane?*

A. This repentance stands in two things, First, he that hath done his neighbour wrong must be sorry for the wrong done.

Secondly, he must make all possible satisfaction, if he be truely sorrowfull. He that thus repents must be fully forgiven, *Luk.* 17. 4.

Q. *What meane you saying he must be fully forgiven?*

A. We must not onely purge our hearts from hatred and malice, but also we must loue him as before, and haue a good opinion of him, perswading our selues that his sinne is forgiven in heaven; neither must we any more censure him as a wrong doer. unlesse

we

we thus forgiue our repenting enemie, God will not forgiue us.

Q. *But is our forgiving others, the cauſe why God forgiues us?*

A. No. But a ſigne of our faith that we beleeue God to be true, *Mar.* 11.25.

Q. *VVhy, but we cannot perfectly forgiue ſome grudge; ſome grudges of hatred will remaine: how then can we hope to be forgiuen?*

A. Firſt, the particle *As*, here reſpects not equality, but likeneſſe of action.

Secondly, we may be ſaid to forgiue truely, though our corrupt nature ſometime riſe againſt thoſe that haue done us wrong, if we fight againſt ſuch riſings, and humble our ſelues for the ſame, before God.

Q. *VVhat is the ſixth petition?*

A. And lead us not into temptation, but deliuer us from evill.

Q. *VVhy is this added to the former?*

A. To teach us that when we haue obteined forgiueneſſe of ſinnes, we muſt be watchfull againſt ſinne.

Q. *VVhat is meant by temptation?*

A. Temptations are either good which are of God, or evilll which are of the Devill, or our owne fleſh, or of the world.

Q. *VVhat are the good temptations which are of God?*

A. They are afflictions, whereby God tryes our faith, as he did *Abrahams*, *Gen.* 22. or our patience as he did *Iobs*. *Iob.* 23. 10.

Q. *Do we pray against these?*

A. Not absolutely. For we are commanded to rejoce when we fall into such temptations, *Iam.* 1. 2. onely we pray that the Lord would not tempt us aboue our strength &c.

Q. *What are the Devills temptations?*

A. Enticements unto sinne.

Q. *What are the temptations of the flesh?*

A. Every man is tempted when he is drawne a way of his owne flesh and entised *Iam.* 1. 14.

Q. *What be the temptations of the world?*

A. When the men of the world provoke us to run with them to the same excesse of riot.

Q. *If the Devill and the flesh and the world lead us into evill temptations, why do we pray to God, not to lead us?*

A. God is said to lead us into temptation when he so brings things to passe that we lye open to temptation and he hinders it not. For otherwise God tempteth no man, that is, entiseth no man to sinne, *Iam.* 1. 13.

Q. *What is then the plaine meaning?*

A. Lord lay us not open to any evill temptation; And when we are tempted, or entised

led by the Devill, the flesh or the world leave us not to our selues, but by thy power giue us a gracious issue.

Q. *Concerning the latter clause; but deliver us from evill, what is meant by evill?*

A. Some understand onely the Devell: But we may safely understand it of sinne and the punishment of sinne: as also of the wicked world, and our owne corrupt heart, so far as they are moovers or enticers unto any evill of sinne.

This petition is like that which Christ makes in the behalfe of all beleevers, *Ioh.* 17. 15. Father keepe them from evill.

Q. *What is meant by this word* deliver?

A. God may be said to deliver in three respects. First, when he keepes us from evill that we fall not into it.

Secondly, when he supports us: with his hand that evill prevailes not against us to our ruine.

Thirdly, when he frees us from evill into which we are fallen.

In all these respects we say here, Deliver us from evill.

Q. *In that we are taught to pray to God for all this, what doe you learne?*

A. I learne, that except Gods protection from all evill, we cannot be safe by our owne strength

ſtrength: and therefore that wee muſt evermore lift up our eyes unto the hills, from whence cometh our heelp. *Pſal.* 131. 1.

Q. *Why are theſe words added. For thine is the Kingdome, power and glory for ever?*

A. Chriſt here teacheth with what affection we muſt come to pray, Namely that all power and authority is in Gods hand, and that all glory is due to him.

Q. *Whats meant by thine is the Kingdome?*

A. That God hath juſt Title to all things both in heaven and earth, whereof he is ſoueraigne Lord, 1 *Chro.* 29. 11.

Q. *What meane you by aſcribing power unto God?*

A. That he is omnipotent of himſelfe able to do all things; and the fountaine of all power in others.

Q. *What meane you by glory?*

A. That all Majeſty, praiſe, honour, and thanks belong unto God for ever, *Rom.* 11. 36. of him and through him and to him are all things. To whom be glory for euer. Amen.

Q. *Why is it fit that we ſhould haue theſe conſiderations of Gods Kingdome, power and glory whenſoever we pray?*

A. That we may come unto God in ſuch manner as is fit; Namely with reverence, humility

mility, faith and patience; and alwayes joyne thanksgiuing with prayer; fetching all our arguments for any good from God alone.

Q. *What is the meaning of the word Amen?*

Q. It signifies three things which are required in prayer.

Q. *Whats the first?*

A. An assent in the understanding, 1 *Cor.* 14. 15. I will pray with the spirit, and will pray with understanding also.

Q. *Whats the second?*

A. The desire of the heart, *Psal.* 10. 17 Lord thou hast heard the desire of the humble &c.

Q. *What is the third?*

A. The testification of our faith: as if we said, so shall it be, because we are commanded to pray in faith, *Iam.* 1. 6. In a word, *Amen*, (which is the same in all languages) imports three things. First, the assent of the understanding, as if we said, so it is, or I know it so to be. Secondly, the earnest desire of the heart as if we said, we vehemently desire it may be so. Thirdly, an assured faith, as if we said so shall it be, or I beleeue verily that it shall so be.

Q. *What is the second Sacrament of the new testament?*

A. The Lords Supper.

Q. *What doth this seale to every beleever?*

A.

Q. *What is the fourth part of Catechisme?*

A. The Doctrine of the two Sacraments.

Q. *What are the Sacraments?*

A. They are certeine seales, which *Christ* hath ordained for the strengthening of our faith.

Q. *What is a Sacrament?*

A. T'is an outward visible signe, of an inward and spirituall grace, given unto us by *Christ*, in the right use of the Sacrament, and sealed thereby.

Q. *How many Sacraments are there, of the new Testament?*

A. Onely two, as there were but two of the old testament ordinary, that is Circumcisiō and the paschall lambe to which our two are answerable.

Q. *Which be the two Sacraments?*

A. Baptisme and the Supper of the Lord.

Q. *What is the outward visible signe in Baptisme?*

A. Water, wherein the person that is presented unto the Church is dipped, or sprinkled there with, in the name of the Father, Sonne, and Holy Ghost.

Q. *What doth water in Baptisme signifie?*

A. The blood of Christ shed upon the crosse.

Q. *What is the spirituall Grace that is*

A *sealed*

*ſealed to every beleever in Baptiſme?*

A. A death unto ſinne and a new birth unto righteouſneſſe. Therefore 'tis called the Sacrament of regeneration or repentance

Q. *But how is our new birth or ſanctification ſealed in Baptiſme, ſeeing we ſee ſinne remaines after Baptiſme?*

A. By Baptiſme in every beleever the guilt of ſinne is ſo taken away that it ſhall not be imputed. But the ſteine of ſinne is not cleane taken away, 1 *Ioh.* 1.8. But it is dayly more and more waſhed by the vertue of the blood of Chriſt applyed by faith. *Rom.* 6.6.

Q. *But why are infants Baptized, which haue neither knowledge of what is done to them nor faith to apprehend the vertue of Chriſts blood?*

A. Children of beleeving parents are within the compaſſe of the covenant of grace; And therefore 'tis fit they ſhou d haue the ſeale of the covenant, As hereto foreſ the children of the *Iſraelites* received the ſeale o f Circumciſion the eight day.

Q. *What is the ſecond Sacrament of the New Teſtament?*

A. The Lords Supper.

Q. *What doth this ſeale to every beleever?*

A.

A. Our ſpirituall growth in the myſticall body of *Chriſt*.

Q. *Whats the outward ſigne in the Lords Supper?*

A. Bread and Wine, together with the actions of taking, bleſſing, breaking, powering out, giving & receiving.

Q. *What doth bread and wine ſignifie?*

A. The body and blood of *Chriſt*.

Q. *What doth the taking and the bleſſing of the bread and wine ſignifie?*

A. That God the Father conſecrated his Sonne Ieſus for the worke of Redemption.

Q. *What ſignifies the breaking of the bread and the powering out of the wine?*

A. The bruiſing of the body of *Chriſt* on the Croſſe, and the ſheding of his blood.

Q. *Signifies the giving and receiving of the ſignes?*

A. Gods free giving of his Sonne, for the Redemption of the world and the ſpeciall applcation of every beleever.

Q. *Whats the benefite which we receive by this eating and drinking?*

A. As certeinely as our bodyes are nouriſhed by bread & wine, ſo are our ſoules comforted by the crucified body of *Chriſt*.

Q. *Doth this benefit redound to all that eate*

and

*and drinke at the Lords table?*

A. No. but onely to worthy receivers.

Q. *What is required to make us worthy?*

A. Foure things. First we must come with a reverent estimation of the blessed Sacrament, discerning the Lords body, and putting a difference betweene the Lords table and our owne ordinary tables.

Secondly, we must haue faith, that is we must verily beleeue that God delivered up Iesus Christ to death for us, as well as for any others.

Thirdly, we must thoroughly search our wayes and humble our selues for all our sinne; stedfastly purposing to lead a new life.

Fourthly, we must loue and praise God for giving us his Sonne: And we must loue all men, yea our very enemies for Gods sake.

Q. *Is he an unworthy receiuer that wants any of these foure things?*

A. Yes verily.

Q. *But is it sufficient that we refraine the Lords table when we find our selues defective in any of these points?*

A. No. we must forth with humble ourselues and use all possible meanes that we may becõe worthy receivers. *St. Paul* saith 1. *Cor.* 11.28. Let a man examine himselfe and so let him eat of this bread and drinke of this Cup.

Q.

A. Such an Examination, whereby wee search all our wayes, and bewaile what wee finde amisse. begging pardon, and having a will and earnest desire of amendment.

Q. *If I haue a will and earnest desire of amendment, tho I find my lusts rebelling, may I come to the table of the Lord?*

A. Yes verily: For if thou thinke to tarrie till thou be perfect, thou wilt never come.

Besides, Remember *Christ* came into the world, for sicke and not for the whole. And that we come to that table, weake and full of infirmities, to be strengthened with that spirituall and heavenly food.

Laus Deo.

*FINIS.*